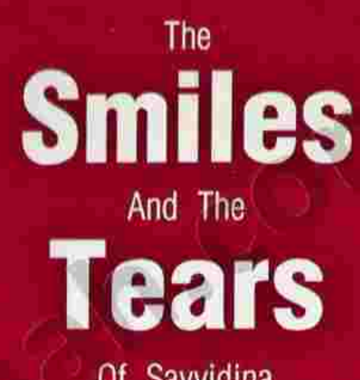


The Smiles And The Tears Of Sayyidina Muhammad

Compiled & Translated By:

MOHAMMAD ALI BIN ZUBAIR ALI

ZAM ZAM PUBLISHERS

THE SMILES AND THE TEARS

Of

SAYYIDINA MUHAMMAD

صلى الله عليه وسلم

Compiled & Translated by:

MOHAMMAD ALI BIN ZUBAIR ALI

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INTRODUCTION

All praises are due to Allah and the choicest Blessings of Allah be upon His most Beloved Nabi, our guide and Master, Sayyiduna Muhammad ﷺ.

Allah Subhanahu Wata'ala says in the Qur'aan,

> *"Verily there is a perfect example for you in the Messenger of Allah."*

In order for any human being to lead a life in perfect harmony and obedience to the Commands of Allah, he needs a perfect constitution and guide to follow. Without these, he is bound to flounder and plod upon a path of deviation and ultimate ruin. The Quraan ul Kareem is that perfect constitution revealed by Allah to take mankind out of darkness towards light, and the perfect Guide chosen by Allah to practically demonstrate the required Commands of the Divine constitution is Nabi ﷺ. Just as the Quraan has been described as the perfect constitution, so too has the noble way of life of Nabi ﷺ been described.

In order for this perfect message to be handed down to the Believers for subsequent generations, Allah Ta'ala likewise chose such lofty and distinguished personalities in the form of the noble Companions whose noble status has been described in the Qur'aan by Allah in the most glowing terms. Deenul Islam is the only acceptable way of life in the sight of Allah and those favoured to be the adherents of this beautiful Deen have been truly honoured.

In the course of preserving and imparting the Deen, the Noble companions diligently and carefully preserved every aspect of the Deen from matters relating not only to Belief, *Ahkaam* (Laws), Character and Narratives of previous prophets and nations, but also matters pertaining to emotion, sentiments and feelings. No where in the history of mankind, has the life of any person been recorded with such accurate and authentic detail, as has the life of Sayyiduna Muhammad ﷺ. This book is a unique collection of those actions of Nabi ﷺ that pertain to his emotions and sentiments, and records all those occasions upon which Nabi ﷺ either smiled, expressed joy, was amused, felt pleased, delight, shed tears, cried, expressed sadness or grief! This valuable and unusual collection has primarily been compiled by Moulana Abdul Ghani Taariq, a graduate of Jamiah Ashrafia, Lahore. In addition it contains accounts and stories taken from other sources as well.

The book highlights an interesting aspect of the noble life of Our Beloved Nabi ﷺ that illustrates the humane, compassionate and humble temperament of his character and personality. Whether in public, or private, he was overcome with natural feelings of emotions as a result of a joyous or sad occurrence and his dignified reaction in these moments is yet another glowing example and lesson for us to follow.

It must be noted that whenever he expressed any emotion, out of joy, or sadness, he never went to extremes, by either laughing, or wailing loudly. Many

ahadeeth describe his laugh as a smile, sometimes subtle and sometimes very broad, but he never guffawed or even chuckled as he himself forbade anyone to laugh in that manner. Sayyidah Ayesha says, "I never saw Nabi laugh so loudly that his uvula, (inner part of throat) was seen. He only used to smile." Likewise his crying has been described as silent weeping and never did he wail loudly. Therefore wherever the word "laugh" has been mentioned in this book it means a smile and the word "cry" means a silent weeping with the gentle flowing of tears, sometimes few and sometimes profuse.

May the sublime and pleasant character of Our Beloved Nabi be highlighted through this humble effort and may it be a means for us to come closer to him through emulating him in every aspect of his life.

May Allah accept this effort and may it be a means of Reward, Mercy and Salvation for its author, compiler, translator and all those who assisted in its materialization, their parents, Asaatiza and families. Aameen.

Mohammad Ali Bin Moulana Zubair Ali
(13 Shawwaal 1430 16 November 2009)



(1)

THE SMILING OF NABI ﷺ UPON HEARING A REPORT FROM A RIDER

Sayyiduna Sahl bin Hanzalah رضي الله عنه relates that "We accompanied Nabi ﷺ on the expedition of Hunain. On account of the journey being extremely lengthy we were overtaken by nightfall. When I came to Nabi ﷺ to attend the Salaah, I overheard a rider relating the following to him:

"O Nabi of Allah, I was riding ahead of your people and I ascended a certain mountain where I spoke to the tribe of Hawazin. They were going in the direction of Hunain with the wealth of their fathers, accompanied by their veiled women, as well as their cattle."

Upon hearing this, Nabi ﷺ ***smiled*** and remarked, "*Insha-allah* tomorrow all that wealth will be the booty for the Muslims!"

Nabi ﷺ thereafter enquired, "Who will guard us tonight?"

Anas bin Marthad رضي الله عنه replied, `O Rasullulah, I will stand guard."

Nabi ﷺ instructed him to mount his horse. He mounted his horse and presented himself before

Nabi ﷺ who said to him, “Go in the direction of that valley and stand guard at the upper part of it. Do not be deceived by the night (i.e. remain there the entire night and do not leave before the night is definitely over).”

When dawn broke, Nabee ﷺ came to his place of Salaah and performed 2 *rakaats* Salaat. He then asked the people around him, “Have you any information about your rider (the guard)?”

The people replied, “Oh Rasullulah, we have no information about him up to now”.

At that moment the *takbeer* was called out for Salaah. Rasullulah ﷺ turned towards the valley and commenced Salaah. After Salaah he remarked, “Glad tidings! Your rider has returned to you.”

We turned our attention towards the trees and the valley and we soon saw him emerge. He presented himself before Rasullulah ﷺ and after greeting him said, “After departing from here I ascended the upper part of the valley in compliance to your instruction and remained there. When morning dawned I looked on both sides of the valley and observed that there was no enemy around”.

Rasullulah ﷺ asked him “Were you mounted upon the horse the entire night?”

He replied, ‘No, I dismounted for the purpose of Salaah and for answering the call of nature.”

Rasulullah ﷺ said, "You have made Jannah compulsory upon yourself. Now you will never suffer any loss, even if you do not perform a single deed."

(Abu Dawood , Baihaqi, Hayatus Sahabah).



(2)

THE SMILING OF NABI ﷺ UPON THE ONE WHO REFUSED LEADERSHIP

Sayyiduna Anas رضي الله عنه relates that Nabi ﷺ despatched Sayyiduna Miqdaad رضي الله عنه as a governor to the Mount of Khurmadah.

When he returned, Nabi ﷺ enquired from him as to how he had fared in his task.

He replied, "The people elevated and revered me so much that I felt I no longer am Miqdaad.(i.e. no longer myself)."

Nabi ﷺ remarked, " That is how leadership is". Sayyiduna Miqdaad رضي الله عنه replied "I take an oath upon that Being who has sent you with the truth that never again will I accept such a position."

Thereafter whenever people requested him to lead the Salaah (as imaam) he refused.

It is reported in Tabraani that Nabi ﷺ despatched a certain person upon an expedition and appointed him as *ameer*.(It most probably was Sayyiduna Miqdaad رضي الله عنه. When he returned, Nabi ﷺ enquired from him his experience as *ameer*.

He replied, "I was a part of the people. Whenever I turned in any direction, the people did the same and whenever I stopped, they stopped."

Nabi ﷺ said, "The leader is at the door of punishment, except he who is saved by Allah."

On hearing this the person replied, " By Allah, I will never become your governor or anyone else's governor."

Upon this Nabi ﷺ ***smiled*** so broadly that his noble teeth were seen.

Rafi' says, "I accompanied Sayyiduna Abubakr رضي الله عنه on a journey. When it was time for me to leave him I requested him to tender me some advice. He said, "Perform Salaah on its fixed time; Pay Zakaah open heartedly; Observe the fast of Ramadhaan; Perform Haj. Hijrah and Jihaad are also noble acts (which you may perform), but never ever accept the position of *ameer*.

The reckoning upon an *ameer* will indeed be severe and he will be punished severely. The one who is not an *ameer*, he will have an easy reckoning.

(Bazzaar, ibnul Mubarak in Kitaabuz Zuhd and Hayatus Sahabah)

Note: The punishment mentioned above will be for that *ameer* who was dishonest, unjust, oppressive and uncaring in the execution of his duties.



(3)

THE SMILING OF NABI ﷺ UPON HEARING THE WORDS OF AN ANSAARI

Sayyiduna Umar رضي الله عنه relates that a person came to Nabi ﷺ and asked for something. Nabi ﷺ replied, "I have nothing with me. What can I give you? However, go and purchase something on my name and when I receive something I will pay it off."

On seeing this, Sayyiduna Umar رضي الله عنه said, "O Rasullullah, you have given something to this person, whereas Allah has not placed upon you a burden that you are unable to bear".

Nabi ﷺ was not pleased at the words uttered by Umar رضي الله عنه An Ansaari sitting nearby remarked, "O Rasulullah, keep on spending, and have no fear of any shortage from the One on the Throne."

Upon hearing this, Nabi ﷺ ***smiled***, and the effects of the smile upon hearing the words of the Ansaari were manifest upon his noble face. He said, "this is what I have been commanded with."

According to a narration by Jaabir رضي الله عنه, a person approached Nabi ﷺ and asked him for something. Just as Nabi ﷺ gave him something another person came to him with a similar request. Nabi ﷺ gave him something as well. A third person approached with a similar request.(Having nothing to give at that time), Nabi ﷺ promised to give him something later.

On seeing this, Sayyiduna Umar رضي الله عنه rose and said; "O Rasulullah! A request was made to you, which you fulfilled. Then another request was made to you, which you fulfilled. Then again a request was made to you upon which you made a promise.

"Nabi ﷺ was not pleased with the words of Umar رضي الله عنه Sayyiduna Abdullah bin Huzafa Sahmi رضي الله عنه rose and said, "O Rasulullah, continue spending, and have no fear of poverty and want from the One on the Throne."

Nabi ﷺ once said to Sayyiduna Bilal رضي الله عنه "O, Bilal, spend and have no fear of shortage of Rabbul-Arsh." (The Lord of the Throne)

Sayyiduna Anas رضي الله عنه says, "Once a gift of three (cooked) birds were received by Nabi ﷺ He gave one to the maid servant. The following day she returned with it, and on seeing this, Nabi ﷺ reprimanded her, saying "Did I not prevent you from storing anything for the next day?"

(Tirmizi- Ibn Jareer – Bazzaar –Tabrani - Abu Nu'aim - Abu Ya'la - Hayaatus Sahaabah)



(4)

THE SMILING OF NABI ﷺ UPON HEARING THE POEM OF HAKEEM BIN HIZAAM رضي الله تعالى عنه

Sayyiduna Urwa رضي الله تعالى عنه relates that Hakeem bin Hizaam once visited Yemen where he purchased a cotton garment known as *Zee Yazn* (which was in the class of garments worn by the Himyar kings of Yemen).He came to Madinah, and even though he had not embraced Islaam, he presented this garment to Nabi ﷺ,who refused to accept it, by saying, "I do not accept gifts from the Mushrikeen."

So he decided to sell the garment. Nabi ﷺ ordered that the garment be purchased from him. It was thus purchased and after donning it, Nabi ﷺ proceeded to the Masjid. Hakeem relates, "I had never beheld anyone so beautiful in these garments as Nabi ﷺ. He appeared exactly as the full moon of the fourteenth night. Seeing this beauty of Nabi ﷺ I was beyond myself and the following words emerged from my lips uncontrollably:

'What orders can be issued by those who issue orders,

When one who is so radiant has emerged,

Whose forehead and limbs are so radiant,
when a close look is taken at him, his honour
and nobility increase.

As if clear clean water has been poured over him.

Upon hearing these couplets, Nabi ﷺ *smiled* . Nabi ﷺ then paid for it himself and after some time gave it to Sayyiduna Usama رضي الله عنه

(Ibn Jareer and Haakim from Kanz, Hayaatus Sahaabah.)



(5)

NABI ﷺ SMILING UPON THE GATHERING OF THE ANSAAR

Sayyiduna Amr Bin Auf Al Ansaari رضي الله عنه relates that Rasullulah ﷺ sent Sayyiduna Abu Ubaidah bin Al Jarrah رضي الله عنه to Baharain to collect tax. The Ansaar on hearing about his return with tax, assembled around Nabi ﷺ at the time of Fajr Salaah. Upon completing Salaah , Nabi ﷺ smiled upon them as he saw them gathered there. He then remarked, "I think you people have received news that Abu Ubaidah has returned from Bahrain with something." The companions replied , "yes, O Rasulullah."

He said "I give you glad tidings and you should entertain hopes about what would please you. By Allah I do not fear poverty upon you, (rather) I fear that the material world will be opened for you as it was opened for those before you. Then you will incline towards material wealth just like the people before you. (The love of) this material wealth will be the cause of your destruction just as it was for the people before you."

(Bukhari, Muslim, as narrated in Targheeb and Hayaatus Sahabah)



(6)

NABI ﷺ SMILING UPON SEEING SAYYIDUNA ABUBAKR AND SAYYIDUNA UMAR رضي الله تعالى عنهما

Sayyiduna Anas رضي الله تعالى عنه relates that Sayyiduna Abubakr and Umar رضي الله تعالى عنهما were from among the Muhaajireen and Ansaar who used to be present in the gathering of Nabi ﷺ Whenever Nabi ﷺ entered a gathering, Abubakr and Umar رضي الله تعالى عنهما used to look at him and he in turn used to look at them. They used to smile and Nabi ﷺ would ***smile*** at them.

Sayyiduna Usama bin Shareek رضي الله تعالى عنه narrates that we were so still and silent in the gathering of Nabi ﷺ as if birds were perched on our heads. (As one who would sit so still out of fear that any movement will

cause the bird to fly away.) None of us were speaking when suddenly a group of people presented themselves before Nabi ﷺ and asked him, "Who from Allah's servants are most beloved to him?"

Nabi ﷺ replied, "Those with the most noble character."

Narrated by Haakim-Tabrani and Ibn Hibbaan in Kanz and Hayaatus Sahabah)



(7)

NABI ﷺ SMILING UPON THE ACTION OF SAFEENA رضي الله تعالى عنه

Sayyiduna Safeena رضي الله تعالى عنه narrates that once Nabi ﷺ had himself cupped. He then said to me, "Bury this blood in a place far from beasts and birds."

Sayyiduna Safeena رضي الله تعالى عنه says, "I removed the blood and when I was in a secluded place, I drank the blood. Some time later when I related this to Nabi ﷺ he ***smiled.***

Sayyiduna Abu Saeed Khudri رضي الله تعالى عنه narrates a similar event that when the noble face of Nabi ﷺ was injured in the battle of Uhud, then his father, Malik bin Sinaan

رضي الله تعالى عنه licked the blood off Nabi's ﷺ face. It was said to him, "You are drinking the blood of Nabi ﷺ." Upon hearing this Nabi ﷺ said, "My blood is now mixed with his blood, the fire of *Jahannam* will never touch him."

(Tabrani, Majma'uz zawaa'id, Kanz and Hayaatus Sahabah)



(8)

NABI ﷺ SMILING UPON THE ACTION OF SAYYIDINA ABDULLAH رضي الله تعالى عنه

Sayyiduna Umar رضي الله تعالى عنه narrates, that there lived a man in Madinah during the lifetime of Nabi ﷺ by the name of Abdullah whom the people called *'himaar'* (donkey). He always made Nabi ﷺ *laugh*, and once he had to be lashed by the order of Nabi ﷺ on account of having consumed liquor. Later he was again brought before Nabi ﷺ who ordered that he be lashed for consuming liquor. A person in the gathering said, "Oh! Allah send your curse upon this man. How often has he been brought here to be lashed and yet he does not forsake liquor. Nabi ﷺ said "Do not curse him. By Allah you are not aware that this man regards himself to be the friend of Allah and Allah's Nabi".

According to another narration, a person by the name of "*himaar*" brought butter and honey as a gift from his friend to Nabi ﷺ. When his friend asked him to pay for it, he took him to Nabi ﷺ and said. "O Rasulullah ﷺ pay him for those items." Nabi ﷺ ***smiled*** at this and ordered that a price be paid for it, which was done.

(Bukhari, Ibn Jareer, Baihaqi, Abu Ya'la and Sa'eed bin Mansoor in Kanz and Hayaatus Sahaabah.)



(9)

NABI'S ﷺ SMILE UPON LOOKING TOWARDS SAYYIDUNA ABUBAKR رَضِيَ اللهُ تَعَالَى عَنْهُ

Sayyiduna ibn Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Sayyiduna Abubakr had a fixed place of sitting next to Nabi ﷺ, which he never allowed anybody to sit on except him (Sayyiduna Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ. Nabi ﷺ liked that very much. On one occasion Sayyiduna Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ came to Nabi ﷺ and Abubakr رَضِيَ اللهُ تَعَالَى عَنْهُ stood up and gave up that place to him. Nabi ﷺ asked, "Why have you left your place?"He replied, "O Rasulullah, your uncle has arrived." Nabi ﷺ looked in the direction of Sayyiduna Abbas رَضِيَ اللهُ تَعَالَى عَنْهُ, then turned his attention once again towards Abubakr رَضِيَ اللهُ تَعَالَى عَنْهُ and ***smiled***. He

then said, "this is Abbas and he is dressed in white clothing. After him his son will dress in black clothes and he will be the master of twelve absyssinian slaves"

Sayyiduna Ja`far رضي الله عنه narrates that, "My grandfather said that Abubakr رضي الله عنه used to sit on the right hand side of Nabi ﷺ and Umar رضي الله عنه used to sit on the left side, while Uthmaan رضي الله عنه used to sit in front of Nabi ﷺ, and he (Uthmaan رضي الله عنه was the official scribe of the secrets of Nabi ﷺ. Whenever Abbas رضي الله عنه came to the gathering, Abubakr رضي الله عنه used to leave his place, and Abbas رضي الله عنه used to sit there.

Sayyidah Ayesha رضي الله عنها says that Nabi ﷺ was sitting in a gathering with his companions and Abubakr رضي الله عنه was seated at his side, while Umar رضي الله عنه was seated before him. Abbas رضي الله عنه was seen approaching and Abubakr رضي الله عنه vacated his place for him. He seated himself between Nabi ﷺ and Abubakr رضي الله عنه. Upon this, Nabi ﷺ remarked, " Only people of virtue recognize other people of virtue."

From this it is evident that it is necessary to accord respect to the Sahabah, the Ahlul- bayt, the pious and the Ulama.

(Tabrani, ibn Asakir as reported in Kanz as in Hayaatus Sahabah)



(10)

THE SMILING OF NABI ﷺ WHEN ANAS رضي الله عنه LOOKED TOWARDS HIM

Sayyiduna Anas رضي الله عنه says, "Nabi ﷺ possessed the noblest of character among all people. Once he dispatched me on an errand. I (jokingly) said. 'By Allah, I will never go, but in my heart I had every intention to go. I therefore proceeded but en route I came across a group of youngsters playing, (and I was distracted by them). A little while later, Nabi ﷺ came and held me by my nape. When I turned around to see who it was, I saw Nabi ﷺ and he was ***smiling*** at me.

He asked me, "O Anas, did you go where I sent you." I replied, "Yes I am going right now."

Sayyiduna Anas رضي الله عنه says, "I served Nabi ﷺ for nine years, and during that time he never once reprimanded me as to why I wrongly did something or why I did not do something?"

According to a narration in Muslim, "I served Nabi ﷺ for ten years and never once uttered a word of disapproval, nor did he reprimand me. If anyone from his household reprimanded me, he prevented them saying, 'leave him, if this task was meant to take place, it would have been so.'

Sayyiduna Anas رضي الله عنه says, "I served Nabi ﷺ for many years, and he never once said a bad word to me, nor looked at me sternly, nor did he ever punish me if I was negligent in any of my tasks."

Sayyiduna Anas رضي الله عنه says, "When Nabi ﷺ came to Madinah I was eight years old. My mother took me to Nabi ﷺ and said to him, "O Rasulullah, the men and women of the Ansaar have presented you with gifts, accept from me my son as a gift to you. Accept him for your service."

Sayyiduna Anas رضي الله عنه says, "I stayed ten years in service of Nabi ﷺ, and he never once hit me, nor did he utter any harsh words to me nor did he look towards me angrily."

(Muslim, Bukhari, Ibn Sa`ad, Abu Nu`aim, Ibn Asaakir and Hayaatus Sahaabah)



(11)

THE SMILING OF NABI ﷺ ON THE OCASSION OF THE FUNERAL OF THE HYPOCRITE ABDULLAH BIN UBAY

Sayyiduna Umar رضي الله عنه says, "When the chief of the hypocrites Abdullah bin Ubay died, Nabi ﷺ was

requested perform his Janaazah Salaah. Nabi ﷺ stood next to his Janaazah, and as he was about to perform the Janaazah, I left my place and stood before the chest of Nabi ﷺ and asked, "What, are you going to lead the Janaazah of this enemy of Allah"? Are you performing Salaah of Abdullah bin Ubay, who is the enemy of Allah, and who committed such an act on such and such a day?"

"I continued recollecting all his days of enmity (against Islam)".

"Nabi ﷺ continued ***smiling*** until after I had said too much, he said to me, 'O Umar, move aside, I have been granted a choice in this matter:

> *"Seek forgiveness for them, or don't seek forgiveness for them……" (9:80)*

I have acted on the choice given to me.'

Sayyiduna Umar رضي الله عنه says, "Nabi ﷺ then performed Janaazah Salaah and accompanied the Janaazah to the grave, where he stood till the end of the burial."

He further says, "I was surprised by my own audacity whereas Allah and His Messenger know best. By Allah not a few moments had passed by when the following two verses were revealed:

> *"And do not offer Salaah upon any of them when they die and do not stand besides their graves, they have rejected Allah and his*

Messenger and have died in the condition of disobedience. And let not their wealth and offspring amaze you. Allah has intended to punish them with these things in this world and their souls will leave them in the condition of disbelief." (9:84-85)

After this revelation Nabi ﷺ never ever led Janaazah Salaah upon any of the hypocrites

(Ahmed, Bukhari, Tirmidhi, Hayaatus Sahaabah)



(12)

THE SMILE OF NABI ﷺ UPON THE FIRING OF AN ARROW BY SAYYIDUNA SA`D رضي الله تعالى عنه

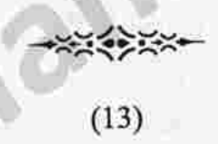
Sayyiduna Aamir bin Sa`ad رضي الله تعالى عنه narrates, "My father Sa`ad said, 'I saw Nabi ﷺ ***smiling*** so excessively on the day of the Battle of the Trench that his noble blessed teeth were showing.

(The narrator asked why did that happen?)

He replied, "A person with a shield was defending himself by turning it in different directions, though Sa`d was an expert archer. He nevertheless defended himself. Sa'd took out another arrow for him and as he turned his head, fired it at him, hitting him on the

forehead, causing him to drop down with his feet in the air. Upon this Nabi ﷺ ***smiled*** so broadly that his blessed teeth were seen.

"The narrator says, "I enquired as to what caused Nabi ﷺ to smile ?" He replied, "Sa`d's action of subduing the enemy." *(Tirmidhi, Hayaatus Sahaabah)*



(13)

THE SMILING OF NABI ﷺ UPON THE REPLY GIVEN BY A PERSON

Sayyiduna Abu Hurairah رضي الله عنه narrates that a person came to Nabi ﷺ and declared, "I am ruined. I cohabited with my wife in the month of Ramadhaan (while fasting)."

Nabi ﷺ said to him, "Set one slave free as expiation"

He replied, "I do not possess a slave."

Nabi ﷺ said "Then observe fasts for two months continuously."

He replied "I do not possess the strength for that."

Nabi ﷺ said "Then you must feed sixty persons."

He replied, "I am not in the position to do that."

Thereafter a bag of dates were brought to Nabi ﷺ who enquired, "Where is the questioner?"

He presented himself and Nabi ﷺ said to him "Give these out in charity."

He asked, "Should I give it to those who are more deserving than me? By Allah there is none more deserving than me between the two rocky areas of Madinah."

(Upon this) Nabi ﷺ ***smiled*** to such an extent that his noble teeth began showing. He said, "You and your family may eat these dates." *(Bukhari)*



(14)

THE SMILING OF NABI ﷺ UPON THAT PERSON WHO WILL ADMIT TO HIS SINS ON THE DAY OF QIYAAMAH

Sayyiduna Abu Zar رضي الله عنه says, "Nabi ﷺ said, I know that person who will be the first to enter *Jannah*, and I also know that person who will be the last to be removed from *Jahannam*. On the day of Qiyamah a person will be brought forth and it will be said, "Present his minor sins to him, and keep his major sins concealed from him."

He will admit to his minor sins and not refute any of them, while at the same time fearing about his major sins (lest they be exposed). It will then be said on his behalf (by Allah), "For every minor sin he has committed, change it into a reward." On seeing the amount of rewards he has received (that were originally minor sins) he will declare, "I have many other (major) sins as well that I do not see here." Sayyiduna Abu Zar رضي الله عنه says, "At this juncture I saw Nabi ﷺ ***smiling*** so broadly that his noble teeth were seen." *(Tirmidhi- Shamail- Hayaatus Sahabah.)*



(15)

THE SMILING OF NABI ﷺ UPON A PERSON WHO ATTRIBUTED JOKING TO ALLAH

Sayyiduna Abdullah bin Masood رضي الله عنه relates that Nabi ﷺ said, "I know of that person who will be the last to be taken out of *Jahannam*. He will be the one who will crawl out of *Jahannam* on his buttocks. It will be said to him, 'Enter into *Jannah*', but on arrival there he will find all the spaces taken up by the dwellers of *Jannah*. He will thus return and complain, "Oh Allah, the dwellers of Jannah have taken up all the dwellings of Jannah. It will be said to him, 'Express

whatever you desire'. He will express his desire. It will then be said to him. 'For you is what you desired and ten fold of the entire world.'

The person will say, "Oh my Rabb, are you joking with me whereas you are the King."

The narrator says, after relating this, Nabi ﷺ ***smiled*** so much that his noble teeth were seen.

Note: The surprise expressed by the person was for two reasons:

1. That he has been granted abundant blessings.
2. That how could he possibly receive in such abundance whereas *Jannah* is already full.

(Tirmidhi, Shamaa'il, Hayatus Sahaabah)



(16)

THE SMILING OF NABI ﷺ UPON THE MODESTY AND BASHFULNESS OF SAYYIDINA UBAY BIN KA`B رضي الله تعالى عنه

Sayyiduna Ubay bin Ka`ab رضي الله تعالى عنه says that a person came to Nabi ﷺ and said, "A certain person is visiting my fathers wife."

Sayyiduna Ubay said, "If I was in your place I would have severed his head." On hearing these words, Nabi ***smiled*** and said, "O Ubay! You are very modest. I am more modest than you and Allah is most modest."

Sayyiduna Mughirah relates that Sa`d ibn Ubadaah said "If I ever find any person with my wife, I will neither look or wait for four witnesses. I will severe his head with a sword."

An Ansaari related this to Nabi who said, "Do not say anything to Sa`d because he is a very modest person. He never married any woman but a virgin - and which ever woman he divorced, they never married out of respect for his modesty,"

Nabi further said, "You are amazed at the modesty of Sa`d ibn Ubadaah. I am more modest than him, and Allah is more modest than me."

Sayyiduna Ali once said, "Have I not been informed about your women that they are intermingling with non - Arabs in the market place? Have you people no modesty that you allow your women to adorn themselves and wander in the market places? He who does not possess any modesty is bereft of all goodness."

(Abu Ya`ala, Ahmed, Kanz, Hayaatus Sahaabah)



(17)

THE SMILING OF NABI ﷺ UPON HEARING THE NEWS OF SAYYIDAH UMME HABEEBAH رضی اللہ تعالیٰ عنہا

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا says "Some time after we migrated to Abyssinia, my husband left the fold of Islam and turned to Christianity and then he died.

After that I had a dream where someone came to me and called out, "O Ummul Mu'mineen!" I was quite astonished at this, and I interpreted the dream that I will marry Nabi ﷺ. Not many days had passed after the completion of my *iddah*, when I received a visit from a slave girl, by the name of Abraha, who was sent by the king of Abyssinia with a message to me.

Upon entering the house she said, 'The King Negus has informed me that he has received a message from Nabi ﷺ that he (the king) should perform your *nikah* to Nabi ﷺ.'

Sayyidah Umme Habeebah رضی اللہ تعالیٰ عنہا says, "I said to her 'May Allah grant you glad tidings of goodness.'

The slave girl then said, "Appoint a representative and send him to the king so that he may perform your nikah."

Umme Habeebah رضي الله عنها says, "I sent for Khalid bin Saeed, whom I appointed as my representative. I granted a gift of 2 bangles, some rings and other jewellery to the slave girl out of joy. In the evening, king Negus gathered all the Muslims, including Sayyiduna Ja`far bin Abi Talib and recited the following sermon:

"All praises are for Allah, the Master, the Sacred Provider of safety, the Almighty, the Great. Bear witness that there is no deity besides Him and Muhammed ﷺ is his servant and messenger. He is the very messenger about whom Eesa عليه السلام had given glad tidings.

To continue, I have accepted that which he has invited towards, and I have performed his nikah to Umme Habeebah. May Allah Ta`ala's mercy and blessing be upon His Messenger ﷺ."

King Negus thereafter paid a dowry of four hundred *dinaars* which he handed over to Khalid. As the gathering stood to depart, King Negus said "Remain seated because it is the Sunnah of the prophets to feed upon the occasion of *nikah*. The food was served to the guests who after eating, departed.

Sayyidah Umme Habeebah رضي الله عنها says, "When I received the (dowry) money, I decided to give some of it to the slave girl."

She declined by saying, "The king has me under oath not to take anything from you", and so saying she returned the initial gift as well. She further informed

me that she too had embraced Islam. The ladies of the town started visiting me and presented me with various gifts and perfumes. The slave girl came to me and said. "I have a special request to you. Please convey my *salaam* to Nabi ﷺ and inform him that I have accepted the Deen." The slave girl was very kind to me and at the time of my departure, presented me with gifts, and she repeatedly made me promise that I would not forget her request."

Sayyidah Umme Habeebah رضي الله عنها says, "When I finally came to Nabi ﷺ I related the entire episode of my marriage to him and made special mention about the slave girl to him, as well as her kindness towards me."

Upon hearing this Nabi ﷺ ***smiled,*** and when I conveyed her salaam to him he replied, 'May Allah's peace and blessing be upon her too.' *(Ibn Sa`d in Bidayah, Haakim, and Hayaatus Sahaabah)*



(18)

THE SMILE OF NABI ﷺ UPON THE ACTION OF SAYYIDAH AYESHA رضي الله عنها

Sayyidah Ayesha رضي الله عنها says, "I prepared some *hareera* (pudding or a porridge) for Nabi ﷺ. He was

seated between me and Sayyidah Saudah رضي الله تعالى عنها. I offered her to partake some of it, but she refused. I insisted that she must partake of it or else I would force it into her mouth. Despite this she persisted in her refusal. I then took some of the porridge and smeared it over her face.

On seeing this, Nabi ﷺ ***laughed (smiled)*** and caught hold of my hand." *(Abu Ya'la in Hayaatus Sahabah)*



(19)

THE SMILING OF NABI ﷺ UPON THE ACTION OF SAYYIDAH SAUDA رضي الله تعالى عنها

Sayyidah Sauda رضي الله تعالى عنها says that "Once Sayyidah Ayesha رضي الله تعالى عنها smeared pudding (*hareera)* over my face. Upon this, Nabi ﷺ said, "Now you too smear pudding over her face. (So I took some in my hand and smeared it on her face.)

Nabi ﷺ ***smiled***.

Just then, Sayyiduna Umar رضي الله تعالى عنه passed by, and on hearing him, Nabi ﷺ called out "O Abdullah! O Abdullah!" (in order to caution him not to come in as yet). He then told the wives to wash their faces.

Sayyidah Ayesha رضي الله تعالى عنها says "I was always very scared of Umar رضي الله تعالى عنه, and Nabi ﷺ took into account the fear I felt ,(and therefore prevented him from entering at that moment). *(Abu Ya'la)*



(20)

AN INCIDENT OF THE AWE OF SAYYIDUNA UMAR رضي الله تعالى عنه

Sayyidah Ayesha رضي الله تعالى عنها says "I once heard the shouting of some people including kids. Upon looking, I saw an Abyssinian woman performing some movements and the people were gathered around her." (In order to see what was happening) I stood behind Nabi ﷺ and placed my cheek upon his shoulder, until he became tired. Just then Sayyiduna Umar رضي الله تعالى عنه was seen approaching and all the people, including the children fled from the scene. Nabi ﷺ said, "I have seen the *snayateen* from man and jinn flee from Umar رضي الله تعالى عنه. According to a narration, "*Shaytaan* flees from that road upon which Umar approaches."

(Abu Ya'la, Ibn Asakir, Ibn Najjar, Ibn Adi in Kanz and Hayatus Sahaabah)



(21)

SMILING OF NABI ﷺ UPON THE INCIDENT OF ABDULLAH BIN RAWAAHAH

Sayyidunah Ikramah رضي الله عنه says that, Abdullah bin Rawahah was once lying on the bed besides his wife.

He rose from her and went to his slave girl who was in another part of the house.

When his wife realized that he was not besides her, she went in search of him and found him by the slave girl. At that moment he was just leaving the slave girl and was confronted by his wife.

He asked her, "What is the matter?"

She replied in anger, "You are now asking me what is the matter. Had I found you with the slave girl I would have driven a knife right through you between your shoulder blades. You are fulfilling your desires with the slave girl."

He defended himself saying, "If you saw me doing what you say then (let it be known to you that) Nabi ﷺ has prohibited us from reciting Quraan while we are in the state of *Janaabat*."

The wife said, "Well, then recite!"

Abdullah recited some couplets in Arabic:

The messenger of Allah has come to us

And recites his book to us.

Just as the brightness every morning spreads,

He has brought guidance to them after their blindness.

Our hearts have full conviction that whatever he has said

Will definitely come to pass,

He spends the night in ibadaah in this manner,

That his back remains totally separated from his bed,

While the mushrikeen are heavy in sleep.

On hearing these words Abdullah bin Rawahah's wife said, "I believe in Allah and my eyes have deceived me."(She was under the impression that her husband had recited some Quraanic verses, and therefore was not in the state of *janaabah*.)

In the morning Abdullah bin Rawaahah hastened to Nabi ﷺ, and informed him about this incident, which caused Nabi ﷺ to ***smile*** so much that his noble teeth were seen. *(Darqutni in Hayaatus Sahabah)*



(22)

THE SMILING OF NABI ﷺ UPON THE REPLY OF SUWAID BIN HARITH رضي الله تعالى عنه

Sayyiduna Suwaid bin Haarith رضي الله تعالى عنه says, "I was part of a delegation that presented itself before Nabi ﷺ I was seventh in the delegation of seven. When we came to Nabi ﷺ and engaged in discussion , he was amazed by our appearance and outer beauty."

He enquired, "Who are you?" We replied, "We are Believers". Upon hearing this, Nabi ﷺ ***smiled*** and remarked, "every statement has a reality, so what is the reality of your statement and Imaan? We replied, "We have fifteen qualities - five of these are those that your messenger ordered us to have faith on. The other five are those which your messengers have instructed us to practice upon and the remaining five qualities are those we are habitual of since the days of ignorance if you dislike them, we are prepared to discard them."

Rasulullah ﷺ asked, "What are the five qualities that my messengers have ordered you to have faith upon?"

We replied, "They have ordered us to believe in Allah, His angels, His Books, His messengers, and in life after death."

Rasulullah ﷺ asked, "What are the five qualities they instructed you to act upon?"

We replied, "They have ordered us to declare that there is none worthy of worship but Allah, to perform Salaah, to pay Zakaah, to perform Fast in Ramadhaan and to perform Hajj of the House of Allah if one has the means to do so.

He then asked, "What are the qualities that you have been habitual of since the days of ignorance?"

We replied, "To be grateful during favourable conditions, to persevere in times of calamities, to be contented with unpleasant situations of destiny, to be loyal on the battlefield, and not to express pleasure at the grief of our enemies."

Rasulullah ﷺ said: "I will grant you five things (in addition) and you will thus have twenty qualities: Do not hoard that what you will not eat; do not build in what you will not dwell; do not compete with each other in that what you will leave tomorrow; and be conscious of Allah to whom you will return to, and before whom you will be presented, and strive in that what you are going towards and in which you will live forever (Hereafter)."

The group then left Rasulullah ﷺ and preserved his teachings and practiced upon them."

(Zaadul Ma'aad and also Abu uaym in Hilya & Hayatus Sahaba)



(23)

THE SMILING OF NABI ﷺ UPON THE WORDS OF A JEWISH SCHOLAR

Sayyiduna Abdullah bin Mas'ood رضي الله عنه says that a Jewish scholar once came to Nabi ﷺ and said. "O Muhammed, Allah has taken all the skies upon one finger and all the earths on one finger, the mountains and trees on one finger, the water and the swamps on one finger, and after shaking them He proclaimed, "I Alone am the King, I Alone am the Master".

Sayyiduna Abdullah ibn Masood رضي الله عنه says, "upon hearing this Nabi ﷺ ***smiled*** so much that his noble teeth were seen. He laughed (smiled) in affirmation of the words of the Jewish scholar. He then recited the following verse:

> *"And (alas!) they have not appreciated Allah as is his right to be, whereas (his status is this that) the entire earth will be in His grasp (hand) on the day of Qiyamah and all the skies will be folded in His right hand, Glorified is He and Elevated above that what the polytheists ascribe to Him." (39:67)*

(Bayhaqi-Shaykhayn in - Hayaatus Sahabah)



(24)

THE SMILING OF NABI ﷺ UPON THE SMILE OF ALLAH

Sayyiduna Ali bin Rabee'a says that, "Ali رضي الله عنه seated me behind him (on an animal) and took me with him to Harrah (an area of Madinah). He then lifted his head skywards and said, "O Allah forgive my sins, none forgives sins except You." He then turned towards me and smiled I enquired from him, "O Ameerul Mu'mineen (explain to me your act of seeking forgiveness from Allah and then turning towards me and smiling." He replied, "Once Nabi ﷺ seated me behind him and took me to Harrah. He then lifted his head towards the sky and said. 'O Allah forgive my sins, none forgives sin except You.' He turned his noble face towards me and ***smiled***. I asked him, "O Messenger of Allah! What is the meaning of your action of seeking forgiveness from Allah and then turning your face towards me and ***smiling***?"

Upon this Nabi ﷺsaid, " I smiledbecause my Rabb smiled. Allah Ta`ala smiled because He marvels at His servants who knows that none besides Allah forgives his sins."

(Ibn Shaybah, Ibn Munee' in Kanz and Hayaatus Sahabah)



(25)

THE SMILING OF NABI ﷺ UPON THE ACT OF SHAYTAAN THROWING SAND ON HIMSELF

It is narrated from Sayyiduna Abbas bin Mardaas that on the evening of Arafaat, Nabi ﷺ made excessive *dua* for the forgiveness and mercy of his Ummah. Allah Ta'ala granted Nabi ﷺ glad tidings of the acceptance of the *dua*, to the exception of those who oppress others, that they will not be forgiven. Allah would forgive His servant for those sins wherein the servant had acted disobediently against Him . Nabi ﷺ submitted to Allah "O Allah! Undoubtedly you have the power of granting a reward to this oppressed person on account of his suffering and to forgive the oppressor." This *dua* remained unanswered that evening." When the morning of Muzdalifah dawned, Nabi ﷺ repeated this *dua* and received the glad tidings from Allah: "I have definitely forgiven the oppressor." Upon this Nabi ﷺ ***smiled***. The noble companions enquired, "O Rasulullah! You have *smiled*, whereas this is not the occasion to *smile*?" Nabi ﷺ replied, I *smiled* because Iblees was wailing and crying, throwing sand on his face and head when he learnt that Allah has accepted my *dua* in favour of my Ummah."*(Baihaqi – Hayatus Sahaba)*

(26)

THE SMILING OF NABI ﷺ ON HEARING THE DUA OF SAYYIDAH AYESHA رضي الله تعالى عنها

Sayyidah Ayesha رضي الله تعالى عنها says that Nabi ﷺ once said to her, "Oh Ayesha, are you aware that Allah has taught me such a name that if any *dua* is made through that name, it will definitely be answered?" Sayyidah Ayesha رضي الله تعالى عنها says, "I said, 'May my parents be sacrificed for you, do teach me that *dua*." He replied "It is not appropriate for you."

She says, "I was upset and sat down in a corner." Thereafter I got up and kissed Nabi ﷺ on his forehead, begging him to please teach me that *dua*." Nabi ﷺ again replied, "No, it is not appropriate for me to teach it to you and not appropriate for you because you might seek a worldly thing through it." She says, "Thereafter I stood up, performed *wudhu* and observed 2 *rakaats* Salaah. I then made the following dua: Oh Allah, I am calling unto you (through your name), Allah, and I am calling unto you (through your name) Rahmaan, and I am calling unto you (through your name) al- Barr , ar –Raheem, I am calling unto you through all your beautiful names, those that I know and those I do not know, that you forgive me and send mercy upon me." On hearing this *dua*, Nabi ﷺ

smiled, and said, "that special name is among the names you have supplicated with."

(Hayaatus Sahaabah)



(27)

THE SMILING OF NABI ﷺ UPON HEARING THE WISE WORDS OF SAYYIDINA UMAR رضي الله تعالى عنه

Once Nabi ﷺ separated himself from all his wives on account of being displeased with them, and took up residence in an upper room. Word spread among the noble Companions that Nabi ﷺ had divorced his wives. Sayyiduna Umar رضي الله تعالى عنه who was greatly grieved by this state of affairs sought permission to enter the room of Nabi ﷺ but was refused entry. He returned a while later and again attempted to gain entry by seeking permission. His request was again turned down and being very restless attempted yet again for the third time and he was finally granted permission. Sayyiduna Umar رضي الله تعالى عنه says, "I entered the room and I found Nabi ﷺ lying down on a bare straw mat. I asked him, 'Have you divorced your wives, O Messenger of Allah?' He raised his head and replied, "No." I exclaimed, *'Allahu akbar!* O Rasullulah, we

are that group of the Quraish who always remained dominant over their women. When we came to Madinah we found the Ansaar women to be dominant over their men, and this has influenced our women. (i.e. they too seek dominance over their men). Once I was angry with my wife for some reason, and she back chatted me, which only upset me further. She said to me, "Why are you upset by my reply?" By Allah the wives of Nabi ﷺ back-answer him, and remain aloof from him for an entire day (on account of being upset with him)." I said to her, "Whichever wife has done that will be disgraced and will be in loss. If on account of the displeasure (anger) of Nabi ﷺ, the displeasure of Allah were to descend, those women would be destroyed." Upon hearing this Nabi ﷺ ***smiled***. "Today, I went to Hafsah, my daughter and said to her, "Do not be deceived by this that your co-sisters (the other wives) are more beautiful than you are, and are more beloved to Nabi ﷺ." Upon hearing this, Nabi ﷺ ***smiled*** again. I requested him permission to remain a while longer so that I might comfort my heart. He agreed and I seated myself. When I looked around the room, by Allah, I saw only three items. (meagre possessions). I submitted to him, "O Messenger of Allah, make *dua* that Allah enriches your Ummah. The Persians and Romans have been well enriched by Allah, whereas they do not even worship Him."

Upon hearing this, Nabi ﷺ sat upright and said, "O son of Khattab! Are you still in doubt about this matter? These people have been favoured with these

riches in this world, while our share is in the *Aakhirah.*" *(Ahmed, Hayatus Sahaba)*



(28)

THE SMILING OF NABI ﷺ UPON THE WORDS OF UMAR

Sayyiduna Jaabir narrates that once Sayyiduna Abubakr sought permission to enter the room of Nabi ﷺ, but he was refused. Then Sayyiduna Umar sought permission to enter the room and he too was refused. However after a while, both were allowed to enter the room wherein Nabi ﷺ was seated with his wives around him. Nabi ﷺ was silent, (on account of being upset). Sayyiduna Umar says, "I thought to myself, that I would say something in order to cheer Nabi ﷺ up, so I said "Oh Messenger of Allah, you should have seen the daughter of Zaid, (referring to his own wife) that just now she was demanding more expenses from me. I caught her by the neck and squeezed it." On hearing thisNabi ﷺ ***laughed (smiled)***. He then indicated that his wives have gathered here to demand more expenses. Upon hearing this, Abubakr pounced in the direction of Sayyidah Ayesha, while Umar pounced towards Hafsa. They were both reprimanding their daughters saying, "Are you

demanding those things from Nabi ﷺ which he does not possess?" On seeing this the other wives said "After this we never demanded any such thing from Nabi ﷺ that he did not possess."

(Ahmed, Shaykhaan,Hayaatus Sahaabah)



(29)

THE SMILING OF NABI ﷺ UPON THE REPLY OF SAYYIDUNA SUHAIB رضي الله تعالى عنه

Sayyiduna Suhaib رضي الله تعالى عنه embraced Islam at the same time as Sayyiduna Ammaar رضي الله تعالى عنه. Both these men came separately to Nabi ﷺ who, at that time was the guest at the home of Sayyiduna Arqam رضي الله تعالى عنه. They both met at the door of the house, and each enquired from the other the purpose of his visit. They learnt from each other that they both had a common objective, i.e. to embrace Islam and to be blessed by the teachings of Nabi ﷺ. After embracing Islam, they encountered all the difficulties and problems that were being experienced by the small and weak group of Muslims at that time. Finally unable to withstand any further persecution they decided to make *Hijra*. The enemies of Islam disliked this fact that the *Sahabah* would live peacefully elsewhere. Therefore whenever they learnt that anybody was intending to undertake the *hijra*, they harassed them increasingly in order to

prevent them from undertaking the journey. So when they heard that these two men have left for Madinah, they dispatched a search party in pursuit of them.

When they finally caught up with them, Suhaib رضي الله عنه said, "You know very well that I am a better archer than all of you. As long as I have a single arrow with me, you will not be able to approach me. When I have exhausted all my arrows I will fight with my sword, and when I don't have my sword any longer, then you may do whatever you will. If you wish, I will inform you about the whereabouts of my wealth, which I am prepared to exchange with you in lieu of my life, in addition the two slave girls who are also in Makkah."

The enemy accepted this deal and allowed him to proceed freely. Upon this Allah revealed this verse,

> *"And from among men are those who purchase themselves, seeking the pleasure of Allah, verily Allah is most merciful, upon his servants."* (2:207)

When Suhaib رضي الله عنه reached Madinah, Nabi ﷺ was stationed at Quba and on seeing Suhaib رضي الله عنه, he remarked. "you struck an excellent deal". Suhaib رضي الله عنه says, "At that time Nabi ﷺ was eating dates" and one of my eyes was infected. I joined him in eating dates and he said to me, "Your eyes are sore and you are eating dates." I said, "O Rasulullah, I am eating with the (side of that) eye that is not sore." Upon hearing this Nabi ﷺ ***smiled***".

(Usdul-Ghaabah and Fazaa'il Aa'maal)



(30)

THE SMILING OF NABI ﷺ UPON THE WORDS OF A BEDIOUN

From among the numerous noble qualities possessed by Nabi ﷺ, one such quality was that of forgiveness and overlooking. On one occasion, when Nabi ﷺ was standing at a place, a bedioun came to him and grabbed at the shawl that was wrapped around the neck of Nabi ﷺ and then tugged at it very violently causing bruises on the noble neck of Nabi ﷺ, who asked him, "O Servant of Allah, what do you want?"

The bedioun replied, "Give me from the wealth that Allah has given you."

Nabi ﷺ said, "I will surely give you from the wealth, but I will also take revenge for the difficulty caused to me."

The bedioun replied, "I will never allow that."

Nabi ﷺ asked, "Why?"

He replied, "You do not return badness with badness." Nabi ﷺ ***smiled***. He then ordered the Sahabah to load barely upon the bedioun's one camel, and dates on the other camel. *(Adapted from al- Khair Monthly magazine)*

(31)

THE SMILING OF NABI ﷺ UPON THE WORDS OF SAYYIDINA TALHA رضي الله تعالى عنه

Sayyiduna Hussain says that whenever Talha bin Barrah رضي الله تعالى عنه used to meet Nabi ﷺ he used to cling to him and kiss him. In this condition he used to say, "O Rasulullah, Order me whatever you desire, and I will never disobey you."

Upon this Nabi ﷺ ***smiled.*** Since he was very young, Nabi ﷺ (playfully) said to him, "Alright, go and kill your father."

Hearing this, Talha got up to execute the order. Nabi ﷺ called him back and said, "I have not been sent to severe family ties" (instead I have been sent to establish family ties). I was merely testing you".

On another occasion Sayyiduna Talha رضي الله تعالى عنه became very ill. Nabi ﷺ went to visit him and wrapped him up in a shawl. Nabi ﷺ said, "It seems that Talha is fast approaching his death and should anything happen, then do inform me, so that I may perform *Janaazah* Salaah upon him and do not delay his burial."

After Nabi ﷺ departed, Talha رضي الله تعالى عنه said, "If I die at night, please do not call Nabi ﷺ because there is a

Jew living on the way, and it must not be that these Jews harm Nabi ﷺ as he comes at night to my *Janaazah*."

Talha رضي الله عنه passed away at night and the Sahaaba only informed Nabi ﷺ in the morning. Nabi ﷺ went to his grave and after making *dua* for him said, "Oh Allah, meet Talha smiling and he may he meet You smiling." *(Usdul Ghaabah)*



(32)

THE SMILING OF NABI ﷺ UPON THE WORDS OF RASHEED AL HAJRI رضي الله تعالى عنه

Sayyiduna Rasheed al Hajri رضي الله عنه is a *Sahabi* who was also known as Faarsi. Abu Umar رضي الله عنه says that, "Rasheed Hajri who was the slave of Muawiya al-Faarsi accompanied Nabi ﷺ on the occasion of the battle of Uhud. During the battle he had an encounter with a *mushrik*, who called out, "I am the son of Uwaif." Sayyiduna Sa`d رضي الله عنه from the tribe of Bani Haatib turned towards this *mushrik* and attempted to attack him, but was overpowered and cut into two pieces. Upon this, Rasheed turned his attention towards this *mushrik* and launched such a severe attack on him, causing his armour to be destroyed and finally cutting him into two pieces. He then (as if to reply to

the *mushrik*) called out, "I am the slave of Faarsi". Nabi ﷺ who had observed this scene and heard these words said to him, "Why did you not say that you are the slave of the Ansaar?"

Just then the brother of Ibn Uwaif, the *mushrik* came rushing towards them, like a dog. Sayyiduna Rasheed immediately went into action and attacked him. He struck a severe blow on the metal headgear of the attacker, cutting him into two pieces. He then called out, "I am the slave of an Ansaari."

Upon hearing this, Nabi ﷺ ***smiled*** and said, "O Abu Abdullah, you have indeed done well and spoken well."

Though this slave had no son, Nabi ﷺ referred to him as Abu Abdullah. *(Usdul Ghaabah)*



(33)

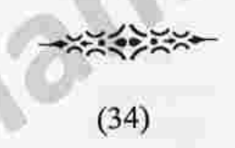
THE SMILING OF NABI ﷺ UPON THE REPENTANCE OF SAYYIDINA ABU LUBABAH رضي الله تعالى عنه

Sayyiduna Rifa`ah bin Abdil Munzir, known by the pet name of 'Abu Lubabah' was not allowed to participate in the Battle of Badr because of his tender

age. On the occasion of the siege of Banu Quraizah, when the Jews were surrounded in their forts, Nabi ﷺ called upon them to surrender. The Banu Quraizah in turn requested that he send Abu Lubabah to them to discuss the matter with him. Abu Lubabah from the Aus tribe had an agreement of protection with the Banu Quraizah. When he came to them, the women and children fell at his feet and began crying. This scene obviously overwhelmed his heart, (which was against the spirit of the prevailing situation). They asked him, "Oh Abu Lubabah, should we surrender and leave the fort?" He replied in the affirmative, but simultaneously gestured by placing his hand across his throat, indicating to them that they would be slaughtered. No sooner had he done this he realized that he had betrayed Allah and his Messenger ﷺ. He says, "My legs began trembling and I made my way to Nabi ﷺ. Not finding him anywhere I proceeded to the Masjidul Haraam where I firmly tied myself to a pillar , resolving within my heart that I will not untie myself until Allah accepts my repentance. I would also never harbour any compassion for the Banu Quraizah." Upon hearing about his action, Nabi ﷺ said, "Had he come to me before tying himself, I would have sought forgiveness on his behalf." Now I too will not untie him until Allah accepts his repentance." Sayyiduna Abdullah bin Qusait رضي الله عنه says, The repentance of Abu Lubabah رضي الله عنه was revealed to Nabi ﷺ while he was in the home of Umme Salmah رضي الله عنها Sayyidah Umme Salmah رضي الله عنها says when I heard the news of Abu Lubabah's repentance being accepted, I saw Nabi ﷺ and he was ***smiling**.*" I asked him, "What

has made you *smile*? May Allah always keep you smiling."

He replied, "I am *smiling* at the acceptance of Abu Lubabah's repentance. In the morning when Nabi ﷺ went for Fajr Salaah he untied Abu Lubabah رضي الله عنه from the pillar." *(Usdul Ghaabah)*



(34)

THE SMILING OF NABI ﷺ ON THE OATH TAKEN BY SAYYIDUNA RIFA`AH'S رضي الله عنه FATHER

Sayyiduna Rifa`ah Yathrabi رضي الله عنه says, "I accompanied my father to Rasulullah ﷺ. When Nabi ﷺ saw me, he asked my father, "Is this your son?"

My father replied, "I take an oath in the name of the Rabb of the Ka`ba, that he is my son and I can even produce witnesses to prove it. " Upon hearing this reply,Nabi ﷺ ***smiled***. *(Usdul-Ghaabah)*



(35)

THE SMILING OF NABI ﷺ UPON THE WORDS OF THE WIFE OF SAYYIDUNA RIFA`AH رضي الله تعالى عنه

Sayyiduna Rifa`ah رضي الله تعالى عنه divorced his wife irrevocably (i.e three divorces). Thereafter she married Abdur Rahmaan bin Zubair رضي الله تعالى عنه. One day she came to Nabi ﷺ and said, "O Messenger of Allah, Rifa`ah divorced me, after which I married Abdur Rahmaan. However, he has nothing in him."(i.e he is impotent). She held the corner of her garment (and shook it loosely) to indicate how weak he is in fulfilling his conjugal rights.

Upon this Nabi ﷺ ***smiled***, and asked her. "Do you wish to return to Rifa`ah?" You cannot go back to him (in marriage) until you do not taste his (Abdur Rahmaan's) honey and he does not taste your honey.(i.e. fully consummate your marriage).

Usdul-Ghaabah



(36)

THE JOY OF NABI ﷺ UPON SAYYIDUNA ABUBAKR'S رضي الله تعالى عنه ACCEPTANCE OF ISLAM

Sayyiduna Abubakr رضي الله تعالى عنه says, "I went on a journey to Yemen just before prophethood was conferred upon Nabi ﷺ." There I met a scholar from the tribe of Azd who possessed great knowledge regarding people. Upon seeing me he said, "I think you are from among the inhabitants of the Haram." I replied, "Yes." He said, "I think you are from the Quraish" I replied, "Yes." He then said, "I think you are from the tribe of Taim"

I replied, "Yes."He then said, "There is one more sign, lift your shirt."

"I refused saying, "I will not do so until you inform me as to why I should do so." The scholar explained, "I possess the correct knowledge that a prophet is to emerge in the Haram. He will be assisted in his mission of prophethood by a younger person and an elder. As for the younger person, he will join the prophet and share in his grief an l defend him from calamaties. The older person will be of fair complexion, weak body, with a mole on his belly and a mark on his left thigh. So now reveal to me, so that I may see that mole and thus affirm all the signs." Abubakr رضي الله تعالى عنه says, "I lifted my garment and he

spotted the mole above my navel. He exclaimed, "By the Lord of the Ka`bah you are that very person." He then said, "I am warning you beforehand, beware!" I asked, "What must I beware of?" He said, "Beware of turning away from guidance, and do not turn away from the straight path. Fear Allah in the matter that he bestows upon you." Sayyiduna Abubakr رضي الله عنه says, "After completing my affairs in Yemen, I went to meet this scholar. He said to me, "I have composed some couplets in praise of this prophet. Listen to them before you depart." I agreed. When I reached Makkah, Nabi ﷺ had already announced his prophethood. I was visited by Uqbah bin Mu'eet, Shaybah, Rabeeah, Abu Jahl, Abul Bakhtari and other prominent Quraish elders. I asked them whether any calamity had struck or what important matter had occurred. They replied, "O Abubakr, presently the nephew of Abu Taalib is the greatest orator and he is of the opinion that he has been sent as a prophet. O Abubakr, now that you have come, your intervention would be sufficient for us." Sayyiduna Abubakr رضي الله عنه says, "I calmed them down with comforting words and sent them on their way. I then enquired the whereabouts of Nabi ﷺ from the people. They directed me to the house of Sayyidah Khadeejah رضي الله عنها. I presented myself there and knocked at the door. Nabi ﷺ answered the door personally.

I said, "O Muhammed, I have inconvenienced you by calling you outside. Have you forsaken the religion of your forefathers? " He replied, "O Abubakr I am the

messenger of Allah, sent to you as well as mankind, embrace Islam." I asked him, "What is your proof?"

He replied, "The elderly man you met in Yemen gave you some couplets to recite to me. Recite them." I asked, "O Beloved, who informed you?" He replied, "The Supreme being Who sent many prophets before me." I said, "Give me your hand so that I may pledge allegiance to you."

I then said, "There is none worthy of worship but Allah and you are the messenger of Allah."

Sayyiduna Abubakr رضي الله تعالى عنه says, "I returned from there knowing that Nabi ﷺ was most ***pleased*** with my acceptance of Islam." *(Usdul Ghaabah)*



(37)

THE SMILING OF NABI ﷺ WHEN SHAYTAAN VOMITED UPON RECITATION OF BISMILLAH

Sayyiduna Umayyab bin Mukhasha is from among the companions of Nabi ﷺ. He says that once a person was sitting in the noble company of Nabi ﷺ and eating. He failed to recite *'Bismillah'*. However just before placing the last morsel into his mouth (he

realized that he had forgotten to recite *'Bismillah')*. He then recited *'Bismillahir Rahmaanir Raheem'* . Upon seeing this Nabi ﷺ ***smiled*** and said, "Shaytaan had been partaking of meals with him from the start and no sooner he had recited *'Bismillah'*, Shaytaan vomited out everything that was in his mouth." *(Usdul Ghaabah)*



(38)

THE SMILING OF NABI ﷺ UPON THE LAUGHING OF JIBRAEEL عليه السلام

Sayyiduna Abdullah bin Rayaab – who is from among the first of the Ansaar to embrace Islam, as well as those who accompanied Nabi ﷺ in the Battle of Badr, Uhud and the Trench – and in fact in all battles and expeditions says, "There were six individuals who embraced Islam: Asad bin Zurarah from Bani Najaar, Auf bin Malik bin Rifa`ah, Rafi' bin Malik bin Ajlaan, Qutbah bin Aamir, Uqbah bin Aamir and Jabir bin Abdullah bin Rayaab. He says that Nabi ﷺ said, "Jibraeel عليه السلام passed by me as I was performing Salaah and he laughed as he saw me. I also smiled in return on seeing him." *(Usdul Ghaabah)*



(39)

THE JOY OF NABI ﷺ UPON THE ISLAM OF JARWAD BIN MU'ALLAH رضي الله تعالى عنه

Sayyiduna Jarwad bin Mu'allah from the tribe of Abdil Qays, whose nickname is Abul Munzir, once carried out an attack on the tribe of Bakr bin Wa`il in the days prior to the advent of Islam.

He presented himself before Nabi ﷺ in the 10th year of Hijrah and converted to Islam, from Christianity. Nabi ﷺ was extremely ***pleased*** at his entry into Islam and he honoured him, drawing him very close to him. He was matryred in Nahawind. *(Usdul Ghaabah)*



(40)

THE SMILING OF NABI ﷺ UPON THE AMAZEMENT OF SAYYIDAH AYESHA رضي الله تعالى عنها

Once Sayyiduna Rasulullah ﷺ said to Sayyidah Ayesha رضي الله تعالى عنها "You must not go to sleep until you do not carry out four actions:

1. Recite the entire Quraan.

2. Appoint all the Ambiyaa as your intercessors.

3. Please all the Muslims

4. Perform one Haj and Umrah.

Only then you must sleep."

Sayyidah Ayesha رضي الله عنها says, "Thereafter Nabi ﷺ busied himself with Salaah while I lay on my bed. When Nabi ﷺ completed his Salaah, Sayyidah Ayesha رضي الله عنها asked him in amazement, "O Messenger of Allah, May my parents be sacrificed for you! How is it possible to carry out these four actions in such a short period of time?" Upon hearing this, Nabi ﷺ ***smiled***, and replied, "When you recite Surah Ikhlaas three times, then it is as though you have recited the entire Quraan, and when you confer Blessings (Salawaat) upon me and the Ambiyaa, then on the day of Qiyamah all the Ambiyaa will intercede for you; and when you seek forgiveness for all the Muslims, they will all be pleased with you, and when you have recited ***'Subhaanallahi wal hamdulillah wa la'ilaaha ilallahu wallahu akbar'***, then it is like you have performed one Haj and Umrah."

(Tafseer Hanafi, with ref. to Durratun Nasiheen)



(41)

THE JOY OF NABI ﷺ UPON SAYYIDUNA IKRAMAH'S رضي الله تعالى عنه ENTRY INTO ISLAM

Before his entry into Islam, Sayyiduna Ikrama رضي الله تعالى عنه was an arch enemy of Islam and he particapated in the battle of Badr against the Muslims. It was in this very battle that his father Abu Jahl was killed by two youth, Mu'awwaz and Muaaz. In the battle of Uhud he assisted Sayyiduna Khalid ibnul Waleed (also not a Muslim till then) to command the Mushrik army. In the 5th year of Hijra when the Mushrikeen formed an alliance to attack Madinah, Ikrama joined the Bani Kananah tribe to annihilate the Muslims.

On the occasion of the Conquest of Makkah, all but a few hate – filled disbelievers surrendered, and Ikrama was among these few. After this conquest when the force and strength of the enemies of Islam was totally shattered, and various tribes entered Islam in large armies, a few staunch Kuffar refused to do so and after leaving Makkah, relocated elsewhere. Ikrama was also among them and headed towards Yemen. His wife embraced Islam, and pleaded with Nabi ﷺ to spare her husband's life, an assurance that was given to her by Nabi ﷺ. She thus went in search of him. He in the meantime had safely boarded a ship that was bound for

Yemen, and he began calling upon the idols Laat and Uzzah to grant him safety on this journey. His fellow travellers reprimanded him, that Laat and Uzzah are of no use to him here, and only tne one Allah can be of assistance. These words had such an impact upon him, that he said, "If the one Allah is of assistance here in the seas, then surely He must be on land as well. So why don`t I return to Muhammad ﷺ? His wife (who was out searching for him) caught up with him and said, "I have come from such a man who is the most upright and the best. I have sought protection for you." Upon hearing the words of his wife Ikrama returned with her. At that point in time Nabi ﷺ was still in Makkah and when he saw Ikrama approaching he was so overjoyed that he actually left his place out of joy, exclaiming "Welcome O Traveling migrant," and he welcomed him most warmly. Ikrama asked, "Have you granted me amnesty?" Nabi ﷺ said, "You are totally safe." Upon recieving such kindness and compassion from Nabi ﷺ, Ikrama felt great embarrassment and bowed his head in remorse. He then proclaimed,\

"Ash hadu alla ilaha illallahu wa ash hadu anna Muhammadan Rasulullah."

(Bukhari, Ibn Sa`d, Seerah ibn Hishaam)



(42)

THE SMILING OF NABI ﷺ UPON THE ANGER EXPRESSED BY A JEW

Zaid bin Sau'na رضي الله عنه was a prominent Jewish scholar, (before his entry into Islam), as well as the wealthiest among them. He embraced Islam most beautifully and accompanied Nabi ﷺ on various expeditions, finally passing away during the Tabuk expedition.

Sayyiduna Abdullah bin Sallaam relates that Zaid bin Sau`na said. "The first time I set eyes on the messenger of Allah, I recognized all the signs of prophethood in him, except for two signs that I was unable to establish, one was that his tolerance surpassed his anger, and the other one was his increasing tolerance upon the increasing harshness of an ignorant person against him."

He says, "I continuously desired to test him in some way in order to discover these signs. Once Rasulullah ﷺ emerged from his house accompanied by Sayyiduna Ali رضي الله عنه. A bedioun rider came up to him and said, "O Rasulullah ﷺ the inhabitants of a certain village have been overtaken by starvation and if you deem it appropriate, then some aid should be sent to

them." Nabi ﷺ replied, "I would surely have sent something to them, but right now I posses nothing with which I can assist them." Zaid bin Sau`na (who saw this as the opportunity he was looking for) says, "I came up to Nabi ﷺ and said to him, "O Rasulullah, if you wish, take this amount from me and repay me the same with the equivalent value in dates after two months ." Nabi ﷺ accepted this offer and agreed to the deal.

Zaid bin Sau`na says, " Two days remained before the two months deadline and I deliberately confronted Nabi ﷺ as he was enroute to a funeral accompanied by Abubakr رضي الله عنه, Umar رضي الله عنه, Uthmaan رضي الله عنه and other companions. I grabbed him by his Qamees (shirt) and pulled at his shawl, casting a most angry look at him. I said, "Pay me what you owe me! By Allah you Quraish are the most dishonest in keeping their word (promises), and you like delaying people in payment of their loans." In this way, I said a few other harsh and provocative things. When my gaze fell upon Umar رضي الله عنه, I saw his raging anger in his eyeballs. He said to me, "O enemy of Islam, are you saying these things what I have just heard to the Nabi? By Allah! I will severe your neck."

Nabi ﷺ on the other hand was most calm, and ***smiled*** as he addressed Umar رضي الله عنه most gently, "No, O Umar, advise him to seek his repayment of the loan in a proper manner and instruct me to repay his loan." He then said, Go with him and give him an additional twenty '*sa'a* , because you threatened him."

Zaid رضي الله عنه says, "I accompanied Umar who paid me what was due to me plus an additional twenty *sa'a*. I then said to Umar. "Do you know why I did what I did? I had recognized all his qualities except for this one, which I have now recognized. You bear witness that I have accepted (Islam and him as a Nabi)." He then presented himself before Nabi ﷺ and declared the *Shahadah*" (*Usdul Ghaabah*)



(43)

THE SMILING OF NABI ﷺ UPON THE ATTACK OF UMME AMMARAH رضي الله تعالى عنها

Sayyidah Umme Ammarah رضي الله تعالى عنها is from among the early Muslims of Madinah who was also present at the Baya'tul Aqabah, in addition to participating in many battles. She relates an incident that occurred in the Battle of Uhud:

"I headed for the battlefield with a leather bag containing water to see if I could assist the Muslims in any way, and give water to any of the thirsty and wounded." Her age at that time was forty three years and her husband and two sons were also participating in the battle.

She says, "The Muslims had gained the upper hand at the initial stages of the battle, but as the disbelievers

gained the upper hand after a while, I drew myself closer to Nabi ﷺ and when any of the enemy came towards Nabi ﷺ I turned him away. At that point I did not even have a shield in my hand. I received one later, which I then used to ward off the attacks of the enemy."

She had tied a cloth (bag) around her waist in which there were various scraps of material. If anyone was injured she burnt a piece of cloth and filled the wounds with the ashes thereof." She herself incurred wounds, one of which was extremely severe.

Umme Saeed رضي الله عنها says, "Once I noticed a very deep scar on her shoulder, so I asked her what happened. She replied, "During the battle of Uhud, as people were running helter – skelter, Ibn Qumayyah (a disbeliever) came towards us calling out, 'Where is Mohammad? Can anyone show me where he is, because if he is left alive today, I will not be spared.'

Mus`ab bin Umair رضي الله عنه and a few others, including myself rushed in his direction and formed a barrier before him. He struck a severe blow on my shoulder and I returned that blow but he had donned a double armor (protecting him)."

This wound was so severe that she treated it for an entire year, but without any successful results. When Rasulullah ﷺ announced the battle of Hamra ul Asad, she made preparations to participate, but was eventually unable to go owing to the severity of that wound. On his return from the battle, the first person

Rasulullah ﷺ visited was Umme Ammarah and was greatly pleased that she had recovered from the wound. Besides this wound she had many other wounds.

Umme Ammarah رضي الله عنها says, "Actually the (the enemy) were mounted on horses while we were on foot. If they too were on foot, then we would be matched. Nevertheless, when anyone attacked me while mounted on his horse, I shielded myself from the attack. As he would turn to go I would attack his horse, cutting its legs, causing it and its rider to fall down. Rasulullah ﷺ would then call out to my sons to come and assist me and they would put an end to that enemy."

Her son, Abdullah bin Zaid رضي الله عنه says, "I received a wound on my left shoulder and the blood would not stop flowing." Rasulullah ﷺ said to me, "Go and have that wound dressed." My mother came to me and after removing a strip of cloth, tied my wound. She then said to me, "Now go and fight the Kuffar."

Upon seeing this, "Nabi ﷺ said, "O Umme Ammarah, who else has got the kind of courage that you possess?"

It was on this occasion that Nabi ﷺ made repeated *duas* for her and her household, in addition to complimenting them.

Umme Ammarah رضي الله عنها says, "At that very moment a disbeliever approached us. Nabi ﷺ said, "He is the very one that injured your son." I immediately rushed

towards him and launched an attack on his shin bone causing him to drop. Upon seeing this, Nabi ﷺ ***smiled,*** and said, "You have avenged your son." We then jointly attacked him putting an end to him."

(Tabqaat ibn Sa'd)



(44)

THE SMILING OF NABI ﷺ UPON RECEIVING GOOD NEWS

Sayyiduna Bilal bin Hamamah رضي الله عنه says that, "Once Nabi ﷺ approached them ***smiling*** Sayyiduna Abdur Rahmaan bin Auf رضي الله عنه rose towards him and remarked, "O Messenger of Allah why are you smiling?"

He replied. "On account of a glad tiding received from Allah, regarding Ali رضي الله عنه and Faatimah رضي الله عنها "

He said, "When Allah intended Ali and Faatimah should be married he commanded Ridwaan (the keeper of Jannah) to shake the tree of '*tooba*', which he did, causing moths of salvation to drop from it, in relation to the number of those who express love to the *Ahlul bait* (the noble household numbers). Thereafter angels were created from this tree of *tooba*, and each one of

these angels took one of these moths and on the day of Qiyamah every lover of the noble household will be given one moth of salvation by these angels."

(Usdul Ghaabah)



(45)

THE SMILING OF NABI ﷺ IN THE HOME OF UMME HARAAM رضي الله تعالى عنها

Sayyidah Umme Haraam رضي الله تعالى عنها was the maternal aunt of Sayyiduna Anas رضي الله تعالى عنه.

Rasulullah ﷺ visited her very often and he would occasionally rest at her home in the afternoon.

Once when he was sleeping at her home, he awoke with a smile on his face. On noticing this, Umme Haraam رضي الله تعالى عنها said, "May my parents be sacrificed for you, what has caused you to ***smile***?"

He replied, "I was shown some people from my Ummah in a dream, who were travelling on the sea, going to fight in the path of Allah, and they were seated like kings on thrones."

Umme Haraam رضي الله تعالى عنها requested, "Oh Rasulullah, make *dua* that Allah includes me among these people."

He replied, "You will be among these people."

Thereafter Nabi ﷺ went back to sleep and again woke up smiling. She once again queried the reason for his smiling and once again he gave the same reply. She again requested to be included in the second expedition. He replied you will be among the first group. Subsequently during the Khilafah of Sayyiduna Uthmaan the governor of Shaam, Sayyiduna Mu'awiya sought permission to lead an expedition to the island of Qabras (Cyprus). Permission was granted and Umme Haraam was part of the expedition. On the return journey her mule lost balance, causing her to fall, resulting in her neck to break and subsequently her death.

(Fadhaa'il Aamal)



(46)

THE SMILING OF NABI ﷺ UPON HEARING THE INCIDENT OF SPYING

Sayyiduna Huzaifa relates, "During the battle of the Trench, on the one hand we were beseiged by the Kuffaar of Makkah and their alliance of various kuffaar tribes who had come well prepared, whilst on the other hand we were wary of an attack from the

Jews of Banu Qurayza from Madinah. Since we were out of Madinah, we entertained this fear that seeing the entire town empty, they (the Jews) may decide to attack our women and children. Apart from this the hypocrites were seeking permission from Nabi ﷺ to return to Madinah with the excuse of protecting the women and children who were alone there, and were granted permission to leave. During this time, a severe windstorm was raging, the like of which was never seen before or after.

In addition, it was so dark on one of these nights, that it was impossible to see one's own hands. The wind was so strong that it sounded like thunder. With the hypocrites now gone we were reduced to merely three hundred men. Rasulullah ﷺ came upon each one of us, enquiring about our welfare in this howling wind and extreme darkness. Soon he came towards me. I possessed no weapon to defend myself with, nor any clothing to protect me from the wind. When he came close to me, he asked, "Who are you?"

I replied, "I am Huzaifa," and owing to the severe cold, I was unable to even stand up, and out of shyness, I clung to the ground.

He then ordered me, "Stand up and go to the enemy camp, and bring us their news ."

At that point in time, I was the worst off in terms of terror, fear and cold. I nevertheless went forth in the spirit of obedience.

Nabi ﷺ made this *dua* for me, "O Allah, protect him from the front and the back, from the right and the left, and from above and below."

Sayyiduna Huzaifah رضي الله عنه says, "As soon as Nabi ﷺ made this *dua*, I felt all the fear and cold leave me, and every step felt like I was walking on heat."

Nabi ﷺ also cautioned me, "Do not do anything apart from observing, and then return to us."

When I reached there, I found a fire burning, over which the people were warming their hands and passing their hands over their bodies. Voices of *'Return, Return'* , were being called out from all around.

Every person was calling upon their tribe leader to return. The wind was so strong that it was causing the rocks to rain down on their tents, and the ropes of tents were breaking, while their animals were dying.

I spotted Abu Sufyaan, the leader of the enemy, warming himself over the fire. I thought this was an opportune moment to kill him, and I even removed an arrow from my quiver, when I suddenly remembered the order of Nabi ﷺ that I was not to do anything. I therefore returned the arrow to the quiver. "They became suspicious about my presence and called out, "There is a spy amongst us. Each one of you is to take hold of the hand of the person next to him, and ask him 'who are you?' I immediately took hold of the hand of the person next to me and I asked him, "Who are

you?" He remarked, "*Subhaanallah*, don't you know me, I am so and so."

When I returned, I found Nabi ﷺ wrapped in a sheet, performing Salaah. After he completed his Salaah, I reported my experience to him. Upon hearing my account his noble teeth were shining as he ***smiled*** out of joy. He then made me lie next to him and covered me with a part of his sheet. I pressed my chest against the soles of his noble feet."

(Tafseer Durr Manthoor, Fazaa'il A'maal)



(47)

THE SMILING OF NABI ﷺ UPON THE SLAUGHTERING OF A CAMEL

Sayyidah Rabeea bint Uthmaan رضي الله عنها says, "Once a bedioun visited Rasulullah ﷺ and tied his camel outside the Masjid. Some of the Companions upon seeing this said to Nu'aymaan رضي الله عنه that if you slaughter this camel, we will eat its meat and the messenger of Allah will pay for it." Accordingly, Sayyiduna Nu'aymaan رضي الله عنه slaughtered the camel. When the bedioun came out from the Masjid, he was shocked to discover that his camel has been slaughtered. He raised a din about it, and called Nabi ﷺ out.

Nabi ﷺ came out to see what was happening and asked, "Who did this?" The people replied, "Nuaymaan." Nabi ﷺ went out in search of him until he came to the home of Dhahdah bin Zubair, where Nu'aymaan رضي الله تعالى عنه was hiding. One person directed Nabi ﷺ to Nu'aymaan رضي الله تعالى عنه by saying, "I saw him here." When he found Nu'aymaan رضي الله تعالى عنه, Rasulullah ﷺ asked him what had prompted him to do such a thing.

Nuaymaan رضي الله تعالى عنه said, "These people said to me that I must slaughter the camel, and that the Messenger of Allah will pay for it." Upon hearing this Nabi ﷺ ***smiled***, as he rushed the sand off the face of Nu'aymaan رضي الله تعالى عنه. He also paid the price for the camel to the bedioun. *(Usdul Ghaabah)*



(48)

THE SMILING OF NABI ﷺ UPON THE SALE OF A SLAVE BY SAYYIDUNA NU'AYMAAN رضي الله تعالى عنه

Sayyidah Umme Salma رضي الله تعالى عنها says that Sayyiduna Abubakr رضي الله تعالى عنه went on a journey to Shaam,

accompanied by Sayyiduna Suwaybit رضي الله تعالى عنه, who was in charged of the camel which had the provisions on it.

Sayyiduna Nu'aymaan رضي الله تعالى عنه who was very humourous by nature went to Suwaybit and asked for food. Suwaybit رضي الله تعالى عنه refused saying "I will not give you any food until Abubakr رضي الله تعالى عنه arrives. Nu'aymaan رضي الله تعالى عنه said, "I will teach you a lesson." Saying this he went to a business caravan nearby and made them an offer. "I have an Arab slave who you should purchase from me, but be careful he will deceive you. He will claim to be a free man. If you believe him (after the transaction) then I am not taking the responsibility of repaying you." They replied, "No, no, we have purchased him from you for the price of ten camels." Nu'aymaan رضي الله تعالى عنه then went and caught hold of Suwaybit رضي الله تعالى عنه and brought him towards the group of the business caravan. As he dragged him, and handed him over to them, he said. "Here he is ,he is the one." Suwaybit رضي الله تعالى عنه knew nothing of this deal, and was quite surprised when the group informed him, "We have purchased you in lieu of ten camels." Suwaybit protested, "Nuaymaan is a liar, I am a free man, not a slave." The people said, "We have already been informed that you would say this."

In this way, Nuaymaan رضي الله تعالى عنه handed Suwaybit رضي الله تعالى عنه to them and returned with the ten camels. Sayyiduna Abubakr رضي الله تعالى عنه was not present at that time and when he came to them, learnt about what had happened. He took a few of the companions along with

ten camels and secured Suwaybit's release. When they returned from the journey, they informed Nabi ﷺ about this incident causing him to ***smile*** as well as those who were present. *(Usdul Ghaabah)*



(49)

THE ABUNDANT SMILING OF NABI ﷺ

Sayyiduna Umar ibn Waathilah says, "Once Rasulullah ﷺ was ***smiling*** abundantly. He then asked the noble Companions, "Why did you not ask me why I was ***smiling (laughing)*** ?"

They replied, "Allah and his Messenger knows best." He then explained, "I am amazed at a group of people who are listlessly going to Jannah, tied up and ." The noble companions asked, "how is that possible?" Rasulullah ﷺ said, "They are a group of non– Arabs, who were arrested by the Muhaajireen, then they embraced Islaam whereas they disliked Islaam (i.e though they disliked it at the time of embracing it, they were in reality going to Jannah and they will not be in chains when in Jannah). *(Usdul Ghaabah)*



(50)

THE SMILING OF NABI ﷺ UPON THE FLEEING OF THE WOMEN OUT OF FEAR FOR UMAR رضي الله تعالى عنه

Sayyiduna Sa'eed رضي الله تعالى عنه says that once Sayyiduna Umar رضي الله تعالى عنه sought permission to enter the room wherein there were some ladies from the Quraish.(These ladies were the wives of Nabi ﷺ). They were discussing matters regarding their expenses and maintenance and demanding an increase therein. Their voices were louder than that of Nabi ﷺ. When Sayyiduna Umar رضي الله تعالى عنه was granted permission to enter, these ladies fled and hid away. Upon seeing their reaction (to Umar's entry) Nabi ﷺ *smiled*. Sayyiduna Umar رضي الله تعالى عنه remarked, "May Allah keep you smiling." Rasulullah ﷺ said, "I am amazed at these ladies who fled upon seeing you." Sayyiduna Umar رضي الله تعالى عنه said, "O Rasulullah ﷺ, You are more rightful that they fear you." He then turned in the direction of where the ladies were hiding, and said. "O enemies of yourselves, you fear **me,** but not the Messenger of Allah." One of them replied, "O Umar, you are much more harder then the Messenger of Ailah." Rasulullah ﷺ then said to Umar رضي الله تعالى عنه "O Umar! Shaytaan does not walk on the road that you walk upon." *(Bukhari)*



(51)

THE SMILING OF NABI ﷺ DURING THE FRIDAY SERMON

Sayyiduna Anas رضي الله عنه says, that once while Nabi ﷺ was delivering the Friday sermon, a person entered and complained, "We are suffering from a drought (lack of rain). O Rasulullah make *dua* to your Rabb to send down rain." Nabi ﷺ looked up towards the sky and at that time there was no trace of a single cloud in the sky. He then made *dua* for rain. Huge clouds gathered and it soon began to rain. It rained so excessively till the next Friday. The next Friday as Rasulullah ﷺ rose to deliver the sermon, that very person (who complained of lack of rain the previous Friday) entered the Masjid and said, "O Rasulullah! We are drowning. Make *dua* to your Rabb to stop this rain." Rasulullah ﷺ ***smiled*** and made *dua*. "Oh Allah, let it rain around us and not upon us." He repeated this *dua* thrice. The clouds thus cleared up from all sides and it continued to rain around us and not upon us. This was the miracle of Nabi ﷺ that the rain started and stopped the instant he made *dua*. *(Bukhari)*



(52)

THE SMILING OF NABI ﷺ ON THE JOURNEY OF TAA'IF

Sayyiduna Abdullah Bin Umar رضي الله عنهما relates that when he was in Taa'if, (on the occasion of the battle of Taa'if), Nabi ﷺ said, "Insha Allah tomorrow we shall return (home).

Some of the companions said, We will never return until we gain victory." Nabi ﷺ said, "Then continue fighting in the morning." The Muslims fought very vigorously that morning resulting in numerous injuries to them. Nabi ﷺ repeated the words, "Insha Allah we shall return tomorrow." This time however the companions remained silent. Seeing their silence Nabi ﷺ ***smiled***. *(Bukhari)*



(53)

THE SMILING OF NABI ﷺ UPON SEEING THE ENTHUSIASM OF THE COMPANIONS

On the occasion of the Battle of Badr, Nabi ﷺ encouraged the noble companions to fight.

They said, “O Rasulullah ﷺ we will not say to you as the people of Nabi Moosa عليه السلام said to him, “that you and your Rabb go and fight. We say to you, that we will fight on your right and your left, in front of you and behind you.” The narrator says, “On hearing these words, Nabi’s ﷺ blessed face beamed with joy as he *smiled. (Bukhari)*



(54)

THE SMILING OF NABI ﷺ UPON THE EXONERATION OF SAYYIDAH AYESHA رضي الله تعالى عنها

Sayyidah Ayesha رضي الله تعالى عنها relates, “I was falsely accused by the people and hardly even knew about it until Umme Mistah informed me about it. On the other hand Rasulullah ﷺ was discussing the matter with various people who were tendering different suggestions to him.

One day Rasulullah ﷺ himself came to me and said, “If you are innocent, Allah will exonerate you, and if you have committed an error, seek forgiveness, Allah will forgive you.” She says, “Before this many nights had passed in which I cried a lot and hardly slept. Upon this statement of Nabi ﷺ, neither my mother nor my father said anything.” Sayyidah Ayesha’s رضي الله تعالى عنها mother says, “Nabi ﷺ had barely

left us when he began receiving revelation. When the revelation was complete, he was ***smiling,*** and the first words he said were , "Oh Ayesha, Allah has exonerated you." *(Bukhari)*



(55)

THE JOY OF NABI ﷺ UPON THE REVELATION OF SURATUL FATAH

Sayyiduna Zaid Bin Aslam رضي الله عنه narrates from his father, that "Once Rasulullah ﷺ was traveling at night, accompanied by Sayyiduna Umar رضي الله عنه who along the way, enquired about something. Rasulullah ﷺ did not reply, whereupon he repeated the query and once again he received no reply. Even after questioning him for the third time, Rasulullah ﷺ still did not reply." Umar رضي الله عنه says, I then said to myself, "O Umar, may your mother cry upon you." I then hastened my camel and went ahead of all the Muslims, out of fear that some or other verse might be revealed about me. I had not gone very far, when a caller called me. I feared that after all something has been revealed about me. I went to Rasulullah ﷺ and greeted him. He ***joyously*** said to me, today *Suratul Fatah* has been revealed to me and this *surah* is more

beloved to me than this world upon which the sun shines. He then recited the opening verses:

"Verily we have granted you an open victory."

(Bukhari)



(56)

THE JOY OF NABI ﷺ UPON THE MATTER OF A BELIEVER

Sayyiduna Shu'aib Bin Sinaan رضي الله عنه says that Rasulullah ﷺ said, "I am indeed really amazed (greatly ***pleased***) at the matter pertaining to a

believer. Verily there is goodness in every matter of his. If a believer experiences any goodness, he renders gratitude.(This is good for him.) If a calamity befalls him, he exercises patience. (This too is good for him.)

(Muslim and narrated in Riyaadus-Saaliheen)



(57)

THE JOY OF NABI ﷺ UPON THE DONATION OF AN ORCHARD BY ABU TALHA رضي الله تعالى عنه

Sayyiduna Anas رضي الله تعالى عنه says that Abu Talha Ansaari رضي الله تعالى عنه owned the most and largest orchards in Madinah. One of these orchards were named B'ir Haa, which was very dear to him. It was situated very close to Masjidun-Nabawi, and the water of this well was very sweet and abundant. Rasulullah ﷺ himself often frequented this orchard and drank from its sweet water. When the verse

"you shall not attain piety, until you do not spend from that which you love,"

was revealed, Abu Talha رضي الله تعالى عنه came to Rasulullah ﷺ and said, "I love my orchard, B'ir Haa the most, and Allah has declared that we should spend from that wealth which is beloved to us, therefore I am donating this orchard in the path of Allah. Dispose of it, as you deem appropriate."

Rasulullah ﷺ expressed *joy* at this donation and said,

"This wealth is of a very high quality. I think it would be most appropriate if you spent it on your close

relatives, Abu Talha رضي الله عنه distributed it among his relatives. *(Ibn Katheer, as narrated in Fazail-A'maal).*



(58)

THE SMILING OF NABI ﷺ UPON THE QUESTION POSED BY SAYYIDUNA UQBAH رضي الله تعالى عنه

Sayyiduna Uqbah Bin Haarith says, that once a black woman came to me and said, "I breastfed you and your wife "

He immediately went to Nabi ﷺ and reported this matter to him (enquiring as to what is the status of his nikah.)

Rasulullah ﷺ turned his face away and ***smiled***.

He then said, "How can it be possible (for you to be in marriage with her) when it has been revealed (to you that she is your foster sister)?"

The wife of Uqbah was the daughter of Abi Ihaab Tamimi.

(NOTE : There is difference of opinion among the scholars whether the evidence given only by a wet nurse is reliable or not) *(Bukhaari)*



(59)

THE JOY OF NABI ﷺ UPON THE ACCEPTANCE OF SAYYIDUNA KA'B'S رضي الله تعالى عنه REPENTANCE

On the occasion of Tabuk, Sayyiduna Ka'b رضي الله تعالى عنه was one of the Sahabah who failed to participate in this expedition. He did not participate because he felt that he had

till now participated in all other minor and major expeditions and battles and it would not matter if missed this one. Further he was in a very sound financial position and as such did not make preparations in earnest. He did however decide that he would nevertheless join the expedition, after Nabi ﷺ had already left. He delayed in this matter and it was not long before he heard that Nabi ﷺ was already returning from Tabuk. He was over taken by grief and remorse for having delayed the matter. When Nabi ﷺ finally arrived in Madinah, Ka'b رضي الله تعالى عنه went to him and truthfully confessed to him about his failure to attend. Nabi ﷺ left his matter with Allah. Besides him two other Companions had also not participated and were told the same thing by Rasulullah ﷺ. Thereafter, all the Companions were told to boycott these three *Sahabah* by not inter-acting with them in

anyway. As a result none of the Companions either spoke or associated with them. Some days later Nabi ﷺ also instructed their immediate families to separate from them, thus leaving them totally excommunicated from everyone in Madinah.

Ka'b رضي الله عنه says, "On the morning of the fiftieth day (since this boycott had commenced) I sat on the roof my house after Fajr Salah, grief stricken with the earth that had become so constricted for me, and my life that had become so dismal for me. I suddenly heard a caller from the top of Mount Sila' cry out, "Glad tidings to you, O Sa'd!" I instantly fell into prostration upon hearing this as tears of joy rolled down my cheeks, for I realized that my ordeal was now over. Nabi ﷺ had announced our Divine forgiveness that very morning after the Fajr Salah, and therefore the caller had raced to the top of the mount to make the that announcement I had just heard. Soon after a rider came galloping to me to deliver the news and (out of joy) I handed over to him the clothes I was wearing. By Allah I had no other clothes in my possession at that time and therefore I dressed up by borrowing clothes and then went to meet Nabi ﷺ who was holding audience with the companions in the Masjid. People from the audience rose to congratulate me and the first to approach me was Abu Talha, who greeted me with such warmth that I shall never forget. Thereafter I greeted Nabi ﷺ and found his face beaming and radiant like the full moon. This was usual with him at times of extreme *joy*. I said to him, 'O Prophet of Allah! I propose to give away in charity all that I

possess as thanks for the acceptance of my repentance." He said, "This will be too much for you. Keep a portion with you."

I agreed to keep my share of the booty that fell in our hands at the Khaibar campaign.

(Bukhaari and narrated in Fadha'il A'maal)



(60)

THE SMILING OF NABI ﷺ UPON THE ALLEGIANCE OF SALAMAH رضي الله تعالى عنه

Sayyiduna Salamah رضي الله تعالى عنه says, "We were a group of fourteen hundred people who accompanied Rasulullah ﷺ to Hudaybiyah. While encamped there we were called to pledge allegiance to Nabi ﷺ (to avenge the death of Uthmaan رضي الله تعالى عنه) under a tree.

I was the first among the first group to pledge allegiance. When the second group came to pledge allegiance, Nabi ﷺ called me and said, "O Salamah, come and pledge allegiance."

I said , "I have already pledged allegiance."

Nabi ﷺ said, "Come and pledge again" and I obeyed.

When the third group came, Nabi ﷺ called me again and said, "Come Salamah, pledge allegiance."

I said, "O Rasulullah, I have pledged with the first and the second group."

He ﷺ said, "Come and pledge again," and I obeyed.

Nabi ﷺ then handed me the sheath of a sword.

Some time later, Nabi ﷺ asked me, "O Salamah, where is that sheath?"

I replied, "I gave it to Aamir, whom I found grazing sheep."

Upon hearing this Nabi ﷺ ***smiled*** and said, "Your example is like that person who made a *dua*, "Oh Allah, I ask from you such a beloved who loves me more than her life. When he finally receives such a beloved, he presents her to someone else." *(Ibn Katheer)*



(61)

THE SMILING OF NABI ﷺ UPON THE ACT OF THE COMPANIONS BLOWING

Sayyiduna Abu Saeed رضي الله عنه says that a group of companions once went on a journey where they

camped among a tribe from the Arab tribes. They requested these people to host them, but were refused hospitality. It so happened that the chief of this tribe got bitten by a scorpion and all attempts to treat him were unsuccessful.

Someone suggested, "Go to that group (referring to the noble companions) who have encamped here and ask them, perchance they possess something beneficial (whereby this bite can be treated).

So they came to the group of companions and said, "Oh, People! Our chief has been bitten by a scorpion and despite all our efforts to treat him, we have been unsuccessful. Do you people possess anything whereby he can be treated?"

A person from the group replied, "Yes I have knowledge of reciting and blowing as treatment, but you people had refused to host us, and therefore I will not administer this act of blowing except for a price."

They agreed on a price of a flock of sheep.

This Companion then went to the chief and began reciting *Suratul-Faatihah* and blowing. He continued with this until the chief was totally relieved. The stipulated number of sheep were handed to the companion who suggested that the distribution should not take place until the matter was clarified with Rasulullah ﷺ as to whether it was permissible to receive a price for such a treatment. When the matter was reported to Nabi ﷺ he asked them, "How did you

know that this *surah* could be used for blowing? You have acted correctly and you may distribute the sheep among yourselves, but do include me in your distribution." So saying Nabi ﷺ ***smiled***. *(Bukhari)*



(62)

THE JOY OF NABI ﷺ UPON THE ACCEPTANCE OF ISLAM OF SAYYIDUNA ADI رضي الله تعالى عنه

Sayyiduna Adi bin Haatim رضي الله تعالى عنه says, "I presented myself before Nabi ﷺ while he was in the Masjid. When the people saw me, they said, 'This is Adi.'

I had made a sudden approach to Nabi ﷺ without having any written declaration of amnesty or protection. When I was brought before Nabi ﷺ he took hold of my hand. I had been informed some time earlier, that Nabi ﷺ had said, 'I have hope that Allah will give his hand into mine.' Therefore upon seeing me he stood up."

Adi says, "Just then a woman carrying a baby came into the gathering, and said to Nabi ﷺ "I have an important need from you." As soon as he heard this, he left my hand and went to attend to the need of that lady. He returned, and once again took my hand into his noble hand. He then led me to his home where the

slave girl spread out the mat for us. He recited the praises of Allah and then asked me, " O Adi, what prevents you from Islaam?" He spoke to me for a lengthy period, and then asked me, "Do you wish to flee from declaring that Allah is the greatest? Do you have knowledge of anyone greater than Allah?"

"I replied, 'No.'

He said, "The wrath of Allah is on the Jews while the Christians have deviated to an extreme degree."

I said, "I wish to be a follower of the Deen of Tauheed."

Adị says, "At that moment I saw the expression of ***joy*** on the blessed face of Nabi ﷺ I was then hosted by an Ansaari." *(Tirmidhi as narrated in Tarjumanus Sunnah)*



(63)

THE SMILING OF NABI ﷺ UPON THE ACTION OF UMME AYMAN رضي الله تعالى عنها

Sayyiduna Umme Ayman رضي الله تعالى عنها says, "One night Nabi ﷺ awoke, and having the need to relieve himself, urinated in a clay pot that was left in the corner of the house.

That same night, I felt thirsty and woke up and drank the contents of that clay utensil, not having the least idea that it was the urine of Nabi ﷺ. In the morning Nabi ﷺ said to me, "O Umme Ayman, remove the contents of that utensil and dispose of it."

She says, "I said in total amazement, "By Allah, I drank it up last night."

Upon hearing this, Nabi ﷺ ***smiled*** and his noble teeth were exposed. He said to me, "As from now you will never experience any difficulty in your stomach.'

(Haakim, Daarqutni, and Tabraani as narrated in Sharhus Sunnah)



(64)

THE SMILING OF NABI ﷺ UPON HEARING THE INCIDENT OF DAJJAL BY TAMEEM DAARI رضي الله عنه

Sayyidah Faatimah bint Qais رضي الله عنها relates that, "I heard the caller of Rasulullah ﷺ announcing, "Come, Salaah is about to begin."

"I proceeded for Salaah and performed Salaah behind Nabi ﷺ. After Salaah, Nabi ﷺ sat on the pulpit and at that time he was ***smiling***.

He requested everyone to remain seated and then he asked, "Do you know why I have gathered you?"

The congregation replied, "Allah and His Rasul know best."

He said, "I have neither gathered you here to distribute any wealth, nor to prepare you for Jihaad. I have only gathered you, because Tameem Daree, who was formerly a Christian and now embraced Islam has related an incident to me. This incident will affirm a matter I had informed you about earlier, regarding Dajjal.

He informed me that he was aboard a huge ship travelling across the seas accompanied by thirty people from the tribe of *Lakhm* and *Juzaam*. The rough and strong seas played havoc on them for the entire month. Finally they spotted an island on the westerly side, and were greatly pleased at this. They rowed across to this island in small boats (until they reached the shores). There they were confronted by an animal like creature that was covered with hair, concealing its very limbs from sight.

They said, "Curse be upon you, who are you?"

The creature replied, "I am the spy of Dajjal. Come with me to this place (house or church) where this person awaits you eagerly."

He says, "When she made mention of a person we were overcome by fear, lest this person be a jinn."

We hastened to the church, wherein we saw a huge man the like of whom we had never seen before. His hands were strongly chained to his neck, and his legs were likewise chained from his knees to his ankles."

We said to him, "Curse be upon you! Who are you?"

He replied, "You already have an idea who am I. Now tell me who are you?"

They replied, "We are from Arabia. We were traveling by ship, and the sea played havoc with us for a month. We then came to this island where we met a hairy creature who informed us that she is a spy and told us to come to the church. We thus hastened towards you."

The chained person said, "Alright tell me, do the date palms of Baysaan (a town north of present day Palestine) still yield fruit?"

We replied, "Yes".

He said, "Soon it will not yield any fruits."

He said, "Tell me about the sea of Tabariyaa (Tiberias). Is there still water in it?"

We replied, "Yes, it has abundant water in it."

He said, "The time is near when it will have no water in it."

He then said, "Tell me about the springs of Zughar (also a town in Shaam), Does it have water in it and do the people irrigate their lands with it?"

We replied, "Yes, it contains abundant water and its people are irrigating their land with the water." He said, "Tell me about the unlettered Prophet."

We replied, "He has migrated from Makkah to Madinah."

He asked, "Have the Arabs waged war against him?"

We replied, "Yes."

He asked, "And what was the outcome of this?"

"We replied, "He has overpowered those areas near him and they have obeyed him."

He said, "Listen, it was in their interest to obey him. As for me I am Maseehud Dajjaal. The time is near for me to be permitted to leave here and when I emerge (from here) I will traverse the entire earth and there will not be any locality that I will not reach in the period of forty days except Makkah and Taybah. If I attempt to enter these two cities an angel with a sword will block me. The roads leading to both these cities will be guarded by angels."

Rasulullah ﷺ struck his staff on the pulpit and said, "This is Taybah! This is Taybah! This is Taybah! This is Madinah."

He then said. "Did I not inform you about Dajjal?"

The people replied "Yes."

Nabi ﷺ said, "He is in the sea of Shaam or the sea of Yemen (the narrator is nor sure), and he pointed towards the easterly direction.

(Muslim, Abu Dawood as narrated in Tarjumanus Sunnah)



(65)

THE SMILING OF NABI ﷺ UPON HEARING THE WORDS OF A BEDIOUN

Sayyiduna Abdullah ibn Saeed narrates from As Sanabahee who says, "We were once in the company of Sayyiduna Muawiya bin Abi Sufyaan ؓ where some people were discussing the incident of the slaughter of Nabi Ismail ؑ

Muawiya ؓ said to them, "Be silent, let me inform you about the incident. Once a person came to Nabi ﷺ and said, "O *Ibnuz Zabeehatain* (son of the two who were slaughtered), Grant me from that which Allah has granted you."

Upon hearing these words,Nabi ﷺ ***smiled***

The people asked, "What is the meaning of *Ibnuz Zabeehatayn*?"

He explained, "When Abdul Muttalib was searching for the well of Zamzam, he made a vow that if the well was found he would slaughter one of his sons. When he found the well, he drew lots (to decide which son should be sacrificed. The lots were drawn ten times), and each time the name Abdullah came out. Abdullah is the father of Nabi ﷺ. Eventually he slaughtered one hundred camels (in ransom of Abdullah).

Nabi ﷺ descends from the progeny of Nabi Ismail عليه السلام, thus making him the son of the two sacrifices.

(Ibn Jareer, narated in ibn Katheer)



(66)

THE SMILING OF NABI ﷺ UPON SEEING HIS UMMATIS

Sayyiduna Anas رضي الله عنه says that it was a Monday when Rasulullah ﷺ was in his final illness. He lifted the curtains of his room that overlooked into the Masjid un Nabawi and saw Abubakr رضي الله عنه leading the Salaah. Sayyiduna Anas رضي الله عنه says, "When I turned around to look at the Mubarak face of Nabi ﷺ it appeared to me like a silver sheet (radiant) and he was***smiling.***

Chaos almost broke out (we almost broke our Salaah), out of joy that Nabi ﷺ had recovered from his illness (and that we were receiving his attention.)

Sadly it was that very day that Nabi ﷺ passed away

(Riyaadun Nadhrah fl Manaqibil asharah)



(67)

THE JOY OF NABI ﷺ UPON THE EMBRACING OF ISLAAM BY SAWAAD BIN QAARIB

According to a narration in Riyaadun Nadhrah, Once Sayyiduna Umar رضي الله عنه was seated in a Masjid with a group of people when a person passed by.

Someone asked Umar رضي الله عنه, "Do you know this person?"

He replied, "I have been informed that there is a person whom Allah had informed about Nabi ﷺ through the unseen. His name is Sawaad bin Qaarib and he is the leader of his people, but I have not seen him. If he is still alive, then this is that very person."

Thereafter Umar رضي الله عنه sent for him, and asked, "Are you Sawaad bin Qaarib?"

He replied, "Yes". Umar رضي الله عنه said to him, "Do relate to us the incident that led to your entry to Islaam." He said, "O Ameerul Mu'mineen, one night I was in between the state of wakefulness and sleep when I was approached by a female Jinn who nudged my feet and woke me up. She said, "O Sawaad, wake up, use your intellect if you are indeed intelligent. A prophet has come to the tribe of Luway bin Ghaalib (ancestors of Nabi ﷺ) and he is inviting the people towards Allah." Thereafter she recited some couplets and left. This jinn came to me the next night and again on the next night, and she repeated the same things to me as well as reciting those couplets By then the love of Islam entered my heart. I then prepared to go to Makkah. Upon reaching Makkah, I heard that Nabi ﷺ had already migrated to Madinah. So I immediately left for Madinah. When I reached Madinah, I enquired as to the whereabouts of Nabi ﷺ and was directed to the Masjid. As I entered the Masjid, Nabi ﷺ said to me, "Come closer." He repeatedly called me closer and closer, and then he said, 'Relate to us the incident about the jinn?'

I related the entire incident and then I embraced Islam. The effects of *joy* were clearly manifest on the mubarak face of Nabi ﷺ and his noble companions. After hearing this, Sayyiduna Umar رضي الله عنه stood up and embraced me, saying 'I wanted to hear this incident from you.' He asked, "Do you (still) have those types of dreams?" I replied , "Since I started recitation of Quraan, these dreams have ceased."

(Riyaadhun Nadhrah)



(68)

THE SMILING OF NABI ﷺ UPON SEENG THE EXCESSIVE DEEDS OF SAYYIDUNA ABUBAKR رضي الله تعالى عنه

Sayyiduuna Abi Umaamah رضي الله تعالى عنه says that once Nabi ﷺ asked, "How many of you are fasting?"

The people remained silent.

Abubakr رضي الله تعالى عنه said, "I am fasting"

Nabi ﷺ then asked, "Who has given charity?"

Abubakr رضي الله تعالى عنه said. "I have given charity"

Nabi ﷺ then asked, "Who accompanied the janazah, and performed Janaazah Salaah today?"

Abubakr رضي الله تعالى عنه said, "I did."

Nabi ﷺ then asked, "Who visited the sick today?"

Abubakr رضي الله تعالى عنه said, "I visited the sick."

Upon hearing this, Nabi ﷺ ***smiled***.

Nabi ﷺ said, "By Allah whoever possesses all these qualities today will enter Jannah."

(Riyaadhun Nadhrah)



(69)

THE SMILING OF NABI ﷺ ON SEEING THE SAHABA SHELTERING FROM THE RAIN

Sayyidah Ayesha رضي الله عنها says that the people complained to Nabi ﷺ that there was no rain. Nabi ﷺ instructed that a pulpit be set up at the location of Eid Salaah. The pulpit was placed and all the people proceeded towards the Eid musallah. Nabi ﷺ ascended the pulpit and praised Allah. He then made dua, "Oh Allah, send down rains upon us and let the rains be beneficial." He raised his hands so high that we could see the white of his armpits. He then turned towards the people and turned his shawl inside out. Thereafter he descended the pulpit and performed two rakaats Salaatul Istisqaa.

Allah Ta'ala immediately caused the clouds to gather, and there were lightning flashes. Soon thereafter it began to rain. It rained in such abundance, that before the people could return to the masjid, the gutters were overflowing. People were rushing to avoid being soaked and when Nabi ﷺ saw them, he ***smiled***.

(Abu Dawood)



(70)

THE SMILING OF NABI ﷺ UPON HEARING THE WORDS OF A BEDIOUN

Sayyiduna Abu Hurairah رضي الله عنه says, "Once Rasullulah ﷺ was talking about jannah while a bedioun was seated next to him.

He ﷺ said, 'A person will request from Allah in Jannah, 'Oh Allah I wish to do farming.'

It will be said to him, "Is there not everything in Jannah that you desire ?

He will reply, "Everything (that I desire) is in Jannah, but I wish to do farming."

Instantly a seed will be sown for him and likewise in the next instant the crop will grow and thereafter the crop will be ripe. The harvest will be sown and grinded, and it will be piled up.

Allah will say to him, "Oh man! You are never satisfied."

Upon hearing this, the villager said, "This desire (to do farming) will only be expressed by the Quraish or the Ansaar because they are farmers. We are not farmers,

and neither will we express this desire. Upon hearing this, Nabi ﷺ ***smiled.***

(Bukhari, as narrated in Tazkiah by Qurtubi)



(71)

THE SMILING OF NABI ﷺ UPON HEARING THE WORDS OF A JEW

Sayyiduna Abu Saeed Khudri رضي الله عنه says, "Rasulullah ﷺ said, 'On the day of Qiyamah, the entire earth will be turned into bread, which Allah will then take into his hands in the same way that you take your bread when you go on a journey. This bread will then be fed to the people of Jannah."

A Jew came to Nabi ﷺ and said, "O, Abul Qaasim (petname of Nabi ﷺ, may Allah send His blessings on you. May I inform you as to how Allah will feed his guests on the day of Qiyamah?"

Nabi ﷺ replied, "Do tell us."

The Jew said, "On the day of Qiyamah, the earth will be turned into bread (as Nabi ﷺ) had said.

Nabi ﷺ looked at him and ***smiled***, until his noble teeth were seen.

He then asked, "Should I inform you what the gravy of the people of Jannah will be?"

"Do tell me"

"He replied, "Kebaab (meatballs) made from the liver of cows and fish, which will be eaten by seventy thousand people."

(Bukhari, Muslim as narrated in Tazkiah by Qurtubi)



(72)

THE SMILING OF NABI ﷺ UPON SEEING THE HONOUR CONFERRED TO THE PEOPLE OF MA'RIFAH

Sayyiduna Anas رضي الله عنه says that on the day of Qiyaamah, when Allah will gather the entire creation, a call will be made, "Where are those who recognized Allah? Where are those who had hastened in performing good deeds?"

Some people will rise and walk towards Allah. Despite knowing Allah will ask, "Who are you?" They will reply, "We are those who had acquired your recognition (ma'rifah), and it was only you who

enabled us to do so." Allah will say, "You have spoken the Truth."

Allah will then say, "Enter into Jannah through my mercy." After relating this honour that is bestowed upon these people Rasulullah ﷺ ***smiled*** and said, "May you be blessed, Allah has saved you from the terror of Qiyaamah." *(Qurtubi—narrated in Tazkirah)*



(73)

THE SMILING OF NABI ﷺ UPON SEENG SAYYIDUNA UMAR رضي الله تعالى عنه

Sayyiduna ibn Abbas رضي الله تعالى عنه says, "Once Rasulullah ﷺ looked towards Umar رضي الله تعالى عنه and ***smiled*** He then asked, 'O Ibnul Khattab, do you know why I ***smiled*** when I looked at you?" Sayyiduna Umar رضي الله تعالى عنه replied, "Allah and His Rasool know best." Rasulullah ﷺ said, "On the night of Arafaat, Allah looked at you with compassion and mercy and made you the key to Islam." *(Riyaadhun Nadhrah)*



(74)

THE SMILING OF NABI ﷺ UPON SEEING BLESSINGS IN FOOD

Sayyiduna Abdur Rahmaan رضي الله عنه narrates from his father who says, "During one battle we sought permission from Rasulullah ﷺ to slaughter a camel. He decided to permit us , but then Sayyiduna Umar (رضي الله عنه held a different view) and thus submitted that, "O Rasulullah ﷺ, do not do so, or else we would suffer a shortage of riding animals."

Rasulullah ﷺ asked him, "So what do you suggest?"

He replied, "Ask the people to gather whatever food is left over and then you make *dua* for *barakah*."

Rasulullah ﷺ ordered that a sheet be spread out and had an announcement made that whoever has any food should bring it and place it on the sheet.

Thereafter Nabi ﷺ made *dua* for *barakah*, and then said to the people, "Eat and also fill your containers."

Thereafter a container filled with water was brought. Nabi ﷺ placed his noble hand in it. I swear on oath, I saw with my very own eyes, that water was gushing forth from the fingers of Nabi ﷺ. He said to the

people to drink. They drank to their fill and thereafter filled their water bags. Upon seeing this scene, Nabi ﷺ ***laughed (smiled)*** until his noble teeth were seen.

He then said, "I bear witness that there is none worthy of worship besides Allah, He is one, He has no partners and I bear witness that Muhammad is His servant and messenger." *(Tabrani, in Riyaadhun Nadhrah)*



(75)

THE SMILING OF NABI ﷺ UPON THE DIALOGUE OF TWO PEOPLE ON THE DAY OF QIYAAMAH

Sayyiduna Abu Hurairah رضي الله عنه says, "We were sitting in the noble company of Nabi ﷺ when I saw him***smiling***

Somene asked, "O Rasulullah, why are you***smiling*** ?"

Nabi ﷺ replied, "Two people from my ummah were standing before Allah. One of them said, 'O Allah (pointing to the other) he has oppressed me. You extract a return from him (i.e let me be paid for the wrong he perpetrated upon me).'

Allah will say to him (the oppressor), "Give to your brother what is due to him."

He will reply, "all my good deeds are exhausted."

The oppressed will say, "O my Rabb give him the burden of my sins."

At this point tears began flowing from the noble eyes of Nabi ﷺ

He then said, "that is going to be a day of great need (people are going to be in desperate need of good deeds)

Allah will then say to the oppressed person, "Look above you, and look at Jannah."

When he looks up he will see the wonderful blessings of Jannah, and will ask, "For who are these?"

Allah will say, "For whoever pays the price."

He will ask, "And who is capable of paying the price?"

Allah will say, "Even you are capable of paying the price."

He will say, "How may I pay the price?"

Allah will say, "By forgiving your brother."

He will say, "O my Allah I have forgiven him."

Allah will say, "Hold the hand of your brother and enter him into Jannah."

Nabi ﷺ then said, "Fear Allah and reconcile (make peace among yourselves), because Allah will make peace between Muslims on the day of Qiyamah."

(Ibn abi ad Dunya in Kitaab Husnus Zan, and in Tazkirah by Qurtubi)



(76)

THE SMILING OF NABI ﷺ UPON RECEIVING ZAKAAT OF HIS TRIBE

Akraash bin Zu'ayt says, "My tribe, the Bani Murrah gave me *zakaat* which I brought to Madinah and handed over to Nabi ﷺ He was surrounded by the Muhajiroon and Ansaar when I arrived with a camel."

He asked, "Who has brought this?"

I replied, "Akraash bin Zu'ayt."

He said, "Tell me your lineage."

I mentioned my lineage till Murrah bin Ubaid.

Upon hearing this Nabi ﷺ ***smiled*** and said, "These are the camels of my people. This is the *zakaat* of my tribe. He then instructed that they must be marked as the property of *Baitul Maal*. (Public treasury).

He held my hand and led me to the home of Umme Salamah رضي الله عنها and enquired from her if there was anything to eat. A dish containing *Thareed* (gravy containing meat and bread) was brought. I began eating and I was placing my hands on all sides of the plate. Nabi ﷺ held my hand and said, "O Akraash, eat from one side of the dish, because the food is all the same."

After that a plate containing dry and fresh dates were brought. Nabi ﷺ ate from it and his hand was all over the plate.

He said, "O Akraash , eat from whichever side you wish because the dates are not all the same."

(Abu Ya'la as narrated in Ibn Katheer)



(77)

THE SMILING OF NABI ﷺ UPON THE REVELATION OF SURAH INSHIRAAH

Sayyiduna Hasan رضي الله عنه says, "Once Rasulullah ﷺ came to us with an extremely joyous face and he was ***smiling***

He was saying, "Definitely one difficulty cannot overpower two eases." The Quraan says,

'Verily with ever difficulty there is ease. Verily with ever difficulty there is ease."

(Grammatically in these verses, the difficulty is one but the ease is two fold) *(Ibn Jareer, Ibn Katheer)*



(78)

A MOMENT OF LIGHT HEARTEDNESS WITH AN OLD LADY

Sayyiduna Hasan رضي الله عنه says an old woman by the name of Safiyya bin Abdul Muttalib (who was the paternal aunt of Rasulullah ﷺ) came to Rasulullah ﷺ and requested him to make dua for her to go to Jannah.

Rasulullah ﷺ said, "O mother of so and so, old people do not go into Jannah."

Upon hearing this, she left crying.

Raslullah ﷺ sent someone after her to inform her that she will enter Jannah as a young woman because Allah has said "We have made the women of Jannah young virgins." *(Shama'il Tirmizi)*



(79)

EXPRESSION OF JOY ON THE WORDS OF UMAR

Sayyiduna Abdullah bin Thabit says that Sayyiduna Umar came to Rasulullah and said, "I passed by the Bani Quraizah where a friend of mine gave me a collection of the Taurah. May I recite it to you?"

Upon hearing this, Nabi's noble face turned red out of anger.

Sayyduna Abdullah bin Thabit said, "O Umar do you not see the anger on the face of Nabi?"

When Umar realized the anger of Nabi he immediately said, "We are pleased with Allah as our Rabb, Islam as our religion and Muhammed as our prophet."

Rasulullah became extremely ***pleased*** when he heard these words and his anger left him.

He then said, "I take an oath in the name of Him in whose control is my life, "If Moosa were alive and you followed him, you would surely go astray."

According to another narration he said, "If Moosa was alive, he would have no choice but to follow me." *(Ahmad-as narrated in Ibn Katheer)*



(80)

THE SMILING OF NABI ﷺ UPON THE REVELATION OF SURAH KAUTHAR

Sayyiduna Anas رضي الله عنه says, "Once Rasulullah ﷺ was with us when he was suddenly overtaken by a trance (on account of receiving revelation). He then lifted up his noble head and ***smiled***

We asked him, "Why are you ***smiling***?"

Nabi ﷺ replied, "*Suratul Kauthar* has just been revealed to me."

He then asked, "Do you know what is *Kauthar*?"

We replied, "Allah and his Rasul know best."

Nabi ﷺ said, "*Kauthar* is that river which my Rabb has promised me and it is like a pond. My *Ummah* will converge upon it on the Day of Qiyamah. The drinking utensils of it will be (numerous) like the stars."

(Narrated in Muslim and Tazkirah)



(81)

THE SMILING OF NABI ﷺ UPON A PERSON WHO DEMANDS A WITNESS FROM ALLAH

Sayyiduna Anas رضي الله عنه says, "We were laughing in the company of Rasulullah ﷺ and he too was smiling with us.

He asked us, "Do you know why I am laughing (smiling)?

The companions replied, "Allah and his Rasool know best."

Rasulullah ﷺ said, "I am *smiling* upon that person who will be addressing his Rabb, and he will say "O my Rabb, did you not give me the power to oppress?"

Allah will reply, "Definitely."

He will then say, "I will not accept the evidence (witness) of anyone against me, except myself."

Allah will say, "Today you will be sufficient to render your own reckoning, and *Kiraaman Kaatibeen* (the Angels who record deeds) will be your witnesses."

His mouth will then be sealed, and his limbs will be commanded to give evidence and will bear testimony against him.

(Muslim- as narrated in Tazkirah by Imaam Qurtubi)



(82)

THE SMILING OF NABI ﷺ UPON SEEING SAYYIDUNA ABBAS'S رضي الله تعالى عنه DESIRE TO TAKE ABUNDANT WEALTH

Sayyidunah Humayd bin Hilaal رضي الله تعالى عنه says that Rasulullah ﷺ dispatched A'laa ibnul Hadrami رضي الله تعالى عنه to collect *jizya* (taxes) from the people of Bahrain.

Never before this nor after this was so much wealth received.

This wealth was laid out on the ground and an announcement was made that whoever needed wealth may come forward and take as much as they need. No account was taken as to how much wealth anyone took.

Sayyiduna Abbas رضي الله تعالى عنه came to collect the wealth and he filled his sheet with such a large amount that he found it difficult to carry it.

Rasulullah ﷺ was standing close to him and requested him thus, "O Rasulullah, do place this bundle on my head."

Rasulullah ﷺ ***smiled*** and said, "Lessen your load. Take only as much as you can carry." *(Tafseer ibn Katheer)*



(83)

THE SMILING OF NABI ﷺ UPON RECEIVING GLAD TIDINGS OF BADR

According to an authentic hadith it is reported that on the day of Badr, a small structure was erected for Nabi ﷺ wherefrom he commanded the army. Sayyiduna Abubakr رضي الله عنه was with him under the structure as they made *dua*.

Sayyiduna Abubakr رضي الله عنه says that Nabi ﷺ was over taken by a brief sleep and when he awoke, he was ***smiling***.

He emerged from his place reciting this verse:

> *"Their multitudes will be defeated and they will flee turning their backs (54:45)"*

(Tafseer ibn Katheer)



(84)

THE SMILING OF NABI ﷺ UPON SEEING A GIFT

In the early era of Islam, before the prohibition of liquor was revealed, it was the common practice of Sayyiduna Tameem Daaree رضي الله عنه to bring a leather bag of wine as a gift to Rasulullah ﷺ Upon receiving it, Nabi ﷺ used to give it away as it was never his practice to consume wine, even before its prohibition. After the revelation of the verses prohibiting wine, Tameem Daari once again brought a gift of wine to Nabi ﷺ as he was unaware of its

prohibition. Upon seeing him coming with wine Nabi ﷺ ***smiled*** and said "Wine is now declared *haraam.*"

Tameem Daari رضي الله عنه said, "O Rasulullah ﷺ sell the wine and keep the money for you."

Rasulullah ﷺ said, "Curse be on the Jews who used to melt the fat of cows and sheep when it was declared *haraam*. By Allah just as wine is *haraam*, so too will that money be *haraam* which has been acquired by its sale!" *(Ahmad and Abu Ya'la as narrated in Ibn-Katheer)*



(85)

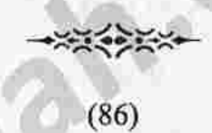
THE JOY EXPRESSED BY NABI ﷺ UPON SEEING THE SPIRIT OF SACRIFICE OF THE ANSAAR

When Sayyiduna Moosa عليه السلام told his people to go for *jihad*, they replied, "You and your Rabb, go and fight, we will remain here."

They further said that they would only enter the city (of Jerusalem) once it has been conquered.

On the other hand, on the occasion of Badr, when the Muslims faced the Mushrikeen, Nabi ﷺ repeatedly requested them to tender suggestions to him. At that time Sayyiduna Abu Bakr رضي الله عنه as well as the Muhaajireen tendered very encouraging suggestions and words to him. Nabi ﷺ continuously requested further counsel, and by this he intended to hear something from the Ansaar who were in the majority. Upon realizing this, Sayyiduna Sa'ad ibn Muaaz رضي الله عنه said, "Do you want to hear something from us? By Him in whose hands is our life, and Who sent you with the truth, if you command us to jump into the sea, we would do so. If you command us to jump off a mountain, we would do so. We are not like the people of Moosa عليه السلام who said, 'You and your Rabb, go and

fight, while we remain seated here.' O Rasulullah ﷺ we will fight on your right, on your left, in front of you and behind you. Upon hearing these most encouraging words, Nabi ﷺ was overtaken by ***extreme joy*** and his noble face shone radiantly. *(Tafseer ibn Katheer)*



(86)

THE SMILING OF NABI ﷺ UPON HEARING THE WORDS OF SAYYIDUNA ABDULLAHBIN MUGHAFFAL رضي الله تعالى عنه

Sayyiduna Abdullah Bin Mughaffal رضي الله تعالى عنه says, "On the occasion of the Battle of Khaybar, "I found a bag containing animal fat. I picked it up and after placing it under my arm, I said, " Today no one has found the like of what I found."

Rasulullah ﷺ happened to be close by and unknown to me, he heard what I was saying.

As I turned around I saw him ***smiling*** at my words."

(Tafseer ibn Katheer)



(87)

THE JOY OF NABI ﷺ UPON THE EMBRACING OF ISLAM OF THE HAMDAAN TRIBE

The Hamdaan tribe is from one of the major tribes of Yemen.

Nabi ﷺ had initially sent Sayyiduna Khalid ibnul Walid رضي الله عنه to invite them towards Islaam.

He stayed with them for six months but none of them embraced Islaam.

Nabi ﷺ then sent Sayyiduna Ali رضي الله عنه to them with a letter and also instructing Sayyiduna Khalid to return to Madinah.

When Sayyidana Ali رضي الله عنه came to them he gathered them and read Nabi's ﷺ letter to them, and invited them to Islaam. The entire tribe accepted Islaam in one day. Sayyiduna Ali رضي الله عنه informed Rasulullah ﷺ of this development by means of a letter.

As soon as Nabi ﷺ received the good news, he fell into *sajdah* and tnanked Allah, and in the state of great ***joy***, he repeatedly said, "Peace be upon the Hamdaan, Peace be upon the Hamdaan."

(Baihaqi- as narrated in Seeratul Mustafa)



(88)

THE SMILING OF NABI UPON THE ACTION OF SAYYIDUNA IKRAMAH

According to a narration, before embracing Islaam, on the day of the Conquest of Makkah, Ikramah killed a Muslim. When Nabi heard this he***smiled*** and said, "The killer and the killed are both in Jannah."

These words were in fact a prophecy about the imminent acceptance of Islaam by Ikramah, which materialized soon thereafter. *(Madaarijun Nubuwwah)*

Sayyiduna Ummi Salma says, "Once Nabi saw a dream that there was a bunch of fruit for Abu Jahal. When Ikrama embraced Islaam, Nabi said to Ummi Salma that this is the interpretation of that dream.

(Isabah—as narrated in Seeratul Mustafa)

After embracing Islaam, whenever Sayyiduna Ikrama used to recite the Quraan, he used to be overtaken by excessive crying, which finally culminated in him loosing conciousness.

He used to open the Quraan and repeatedly say, "This is the Word of my Rabb, this is the Word of my Rabb."

(Ihyaa Ulumud Deen as narrated in Seeratul Mustafa)



(89)

THE JOY OF NABI ﷺ UPON THE EMBRACING OF ISLAAM OF KA'B IBN ZUHAIR رضي الله تعالى عنه

Ka'ab ibn Zuhair was a renowned poet and often recited poetry dishonouring the Noble Nabi ﷺ.

He was one of those people whose killing Nabi ﷺ had permitted on the day of the Conquest of Makkah should anyone encounter him. He therefore escaped from Makkah. Later on he came to Madinah and voluntarily embraced Islaam. He then recited a poem in praise of Nabi ﷺ. Nabi ﷺ was extremely ***pleased*** with this and gave him a shawl or sheet. *(Seeratul Mustafa)*



(90)

THE JOY OF NABI ﷺ UPON THE EMBRACING OF ISLAAM OF UTBAH AND MU'TAB رضي الله تعالى عنه

Sayyiduna Abbas رضي الله تعالى عنه says, "On the day Makkah was conquered, Rasulullah ﷺ asked me, "Where are your two nephews, Utbah and Mu'tab, the sons of Abu Lahab?"

I replied, "They have gone into hiding."

Rasulullah ﷺ requested me to find them and bring them to him. I mounted my animal and went out in search of them and finally found them in Arafaat. I brought them back and presented them before Nabi ﷺ. He invited them to Islaam and they accepted as well as pledged allegiance to him. He then stood up and led them by their hands to the door of the Ka'bah and there he made a lengthy *dua*. When he returned with them his face was glowing with ***joy***. I said, "O Rasulullah, may Allah always keep you happy!"

He replied, "I made *dua* for the sons of my uncle, Allah gave them to me as a gift." *(Khasaa'isul–Kubraa)*



(91)

THE JOY OF NABI ﷺ WHEN UMAIR BIN ADI KILLED AN ENEMY OF ISLAAM

There was a jewish poetess by the name of Asmaa who continuously recited poetry dishonouring and degrading Nabi ﷺ, in addition to causing him untold difficulty and pain. She campaigned against Islaam and incited hatred against the Muslims. She used to dispose of her menstrually soiled pads in the Masjid. When

Nabi ﷺ was in Badr, she again recited disgraceful poetry against him. A Sahabi, Umar Bin Adi heard about this and was greatly angered. He took a vow that if by Allah's grace, Nabi ﷺ returned safely from Badr, then he would definitely kill her. One night, sometime after Nabi ﷺ returned safely from Badr, Sayyiduna Umair رضي الله عنه took his sword and proceeded to the house of Asmaa.

Being a blind man, he had to feel his way till he found her. He then pierced his sword right through her body.

The next morning he went to Nabi ﷺ and related the entire incident to him and asked, "Will I be punished for this act?"

Rasullulah ﷺ said, "No", and expressed his ***joy*** (since Umai رضي الله عنه had eliminated such an enemy of Islaam) who was creating mischief.

Nabi ﷺ further said, "If you want to see such a person who assisted Allah and Allah's Rasul in silence then look towards Umair Bin Adi رضي الله عنه ."

(Seeratul-Mustafa)



(92)

THE SMILING OF NABI ﷺ UPON SEEING SAYYIDUNA KHALID IBNUL WALEED رضي الله تعالى عنه

Sayyiduna Khalid ibnul Waleed رضي الله تعالى عنه says, "When Nabi ﷺ performed Umrah and returned home, I received a letter from my brother that increased my interest in Islaam. His letter further supported a dream I had where I saw myself emerging from a constricted and desolate place towards a lush and expansive location. I set about preparing for a journey and hoped that someone would accompany me. I went to Safwaan Bin Umayyah and said to him, "Don't you see that Muhammad has overpowered the Arabs and non-Arabs. It would be best for us if we went to him and followed him. Muhammad's honour will be our honour.

Safwaan however rebutted me most severely, saying, "If all the people on the earth follow Muhammad besides me, then too I will not follow him."

I then went to Ikramah bin Abu Jahl and repeated the same words to him. He too rebutted me in a similar manner. I thought to myself that after all, his brother and father were killed in Badr, therefore he is angry.

I then met Uthmaan Bin Talha and once again repeated my message to him. He accepted my proposal and agreed to accompany me to Madinah. He suggested that we meet at Yahaj from where we will proceed together, and who ever from us reached there first should wait for the other. We finally reached Yahaj from where we then proceeded towards Madinah. At Haddah we met Amr Bin Aas رضي الله عنه whom we complimented.

Upon enquiry regarding his journey he informed us that he was on his way to Madinah to meet Muhammad ﷺ, to embrace Islaam and follow his way. We disclosed to him that we had the same intention.

Sayyiduna Khalid Ibnul Walid رضي الله عنه says, "All three of us entered Madinah at the same time. Someone had informed Rasullulah ﷺ about our arrival. He was extremely pleased at this news and he said, "Makkah has expelled its vital organs."

Sayyiduna Khalid رضي الله عنه says, "I donned my best garments and proceeded towards Rasulullah ﷺ. En route I met my brother who said to me, "Hurry, Rasullulah ﷺ has been informed of your arrival. He is extremely pleased at your arrival."

We quickened our pace and soon I was in his presence. Upon seeing me Nabi ﷺ ***smiled***.

I said, *"Assalaamu alaika ya Rasullulah !"*

He replied to my greeting, and I declared, "I bear witness that none is worthy of worship but Allah and Muhammad is the messenger of Allah." He said to me, "Come closer" and then said, "All praise is for the Divine Being who granted you the Divine opportunity to embrace Islaam. I always observed that you were an intelligent man and had hoped that this intelligence would guide you towards good." *(Seeratul Mustafa)*



(93)

THE SMILING OF NABI ﷺ UPON THE WORDS OF FUDHALA BIN UMAIR رضي الله تعالى عنه

As Nabi ﷺ was performing Tawaaf of the Ka'ba on the day Makkah was conquered, he was spotted by Fudhalah bin Umair who intended to kill Nabi ﷺ.

As Nabi ﷺ drew closer to him, he asked him, "Are you Fudhalah?"

He replied, "Yes"

Nabi ﷺ asked him, "What were you intending in your heart?"

He replied, "Nothing, in fact I was remembering Allah."

Upon hearing those words, Nabi ﷺ ***smiled*** and said to him, "Seek forgiveness from Allah."

Thereafter Nabi ﷺ placed his hand on Fudhala's chest causing a calmness and peace to enter his heart.

Fudhala says, "Nabi ﷺ had not yet lifted his hand from my chest, when I felt in my heart that he was the most beloved to me." *(Ibn Hishaam)*



(94)

THE SMILING OF NABI ﷺ UPON THE WORDS OF ABUL HAYTHAM

When the Ansaar met Nabi ﷺ at the Second pledge of Aqaba, he invited them towards Allah and after reciting Quraan to them, encouraged them to accept Islaam. He further said to them, "Do you pledge that you will protect me just as you protect your women and children?" Sayyiduna Barr ibn Ma'roor said, "Yes, by Him who sent you with the truth, we will protect you, in the same way that we protect our women and children. We are people of war and weapons and we have inherited this from our elders." Abul Haytham bin at-Tayhaan said, "O Rasulullah, undoubtedly we have friendship with the Jews and we will severe this friendship. Would it please you, that if we do this, and

thereafter Allah grants you victory, then you return to your people (in Makkah and leave us)? Upon hearing this, Nabi ﷺ ***smiled***, and said, "My blood is your blood" (i.e. we will stay together forever). My honour is your honour. I am from you, and you are from me. I will fight against those whom you fight and I will grant protection to those whom you grant protection."

(Ibn Hishaam)



(95)

THE SMILING OF NABI ﷺ UPON THE MODESTY OF SAYYIDUNA MUGHIRA رضي الله تعالى عنه

On the occasion of Hudaybiah, the people of Makkah dispatched their representative, Urwa bin Mas'ood Thaqafi to the Muslim camp in order to assess the situation there.

He said to Rasullulah ﷺ, "The Quraish have taken a vow that they would never allow you to enter Makkah and are prepared to face you (in war). Tomorrow when we face each other, these tribes that are with you will desert you and leave you alone."

Upon hearing this, 'Sayyiduna Abubakr رضي الله تعالى عنه, who was seated behind Nabi ﷺ rebutted him in the strongest of terms."

Urwa turned to Nabi ﷺ and asked, "Who is this?"

Rasulullah ﷺ said, "He is the son of Abu Quhaafa."

He said to Abubakr, "Had it not been for your favour upon me, I would have definitely replied to you."

As he resumed speaking to Nabi ﷺ, he attempted to place his hand on the noble beard of Nabi ﷺ. Sayyiduna Mughira ibn Shu'ba who was standing besides Nabi ﷺ with a weapon in his hand said, "Do not touch the noble beard of Nabi ﷺ with your impure hand."

Upon this Nabi ﷺ ***smiled.***

Urwa asked Nabi ﷺ, "Who is this?"

Nabi ﷺ replied, "He is Mughira ibn Shu'ba, your nephew." *(Ibn Hishaam)*



(96)

THE SMILING OF NABI ﷺ UPON THE WORDS OF ASH'ATH BIN QAIS

According to Ibn Shi'haab when the deputation of Bani Kindah presented themselves before Nabi ﷺ,

Ash'ath bin Qais was also one of the members of this deputation. Before coming into the presence of Nabi ﷺ he oiled and combed his hair, applied colyrium (Surma) to his eyes and donned an immaculate robe that had silk borders. When Nabi ﷺ saw him he asked, "Have you not embraced Islaam?" He replied, "Why not?" Nabi ﷺ removed his silk bordered robe and cast it aside. Thereafter Sayyiduna Ash'ath said, "O Rasulullah ﷺ, we are from the tribe of Banu Aakil al Maraar and you are the son of the Ibn Aakil al Maraar." Nabi ﷺ ***smiled*** and said, "Tell Abbas and Rabee'ah about this (tribal) link because they were merchants who undertook journeys to far and distant areas." If anyone asked them as to who they were, they used to reply that they were from Banu Aakil al Maraar." *(Ibn Hishaam)*



(97)

THE SMILING OF NABI ﷺ UPON THE WORDS OF SAYYIDAH AYESHA رضي الله تعالى عنها

Sayyidah Ayesha رضي الله تعالى عنها says, "Once when Nabi ﷺ returned from (the graveyard of Baqi'), I had a severe headache and I was saying, 'O my head, O my head'.

When Nabi ﷺ heard this he repeated my words jokingly,

"O Ayesha, my head."

He then said, "If you were to die because of this headache, I will enshroud you, perform Salaah over you and bury you."

Sayyidah Ayesha said, "Do you want to bring other wives into your house after my death?" Nabi ***smiled***at her words. *(Ibn Hishaam)*



(98)

THE JOY OF NABI UPON THE ARRIVAL OF SAYYIDUNA JA'FAR

Sayyiduna Ja'far returned from Abyssinia on the same day that Khaybar was conquered.

Nabi kissed him on his forehead and embraced him.

He said, "I don't know if I am more ***happy*** because of the arrival of Ja'far or because of the conquest of Khaibar." *(Ibn Hishaam)*



(99)

THE SMILING OF NABI ﷺ WHEN THE TRUTHFULNESSOF ZAID رضي الله تعالى عنه WAS EXPOSED

In the 5th year hijra, the famous battle of Banil Mustalaq took place. During the course of the journey a dispute broke out between the Muhaajireen and Ansaar. Though it was a trivial matter, it nevertheless flared up to such an extent that each one began calling upon his group for assistance, resulting in the worsening of the dispute, almost leading to a full blown fight. Some people intervened and restored peace. The chief of the Munaafiq, Abdullah bin Ubay who was a known enemy of the Muslims heard about this incident (he was also present in this expedition for his personal gain), began uttering all types of disrespectful words against Rasulullah ﷺ and the Muslims. He addressed his friends (the inhabitants of Madinah) by saying, "You have brought this situation upon yourselves (implying that the Muhajireen are to be blamed). You have given these people shelter in your city and have distributed your wealth among them. Even now, if you stop aiding them, they will leave our city. By Allah, when we respectful people of Madinah return to Madinah, we will expel these disgraceful people from there (he was referring to Nabi ﷺ and the Muhajireen." Sayyiduna Zaid bin

Arqam رضي الله عنه who was still young at that time, happened to be nearby and he overheard these words. Unable to control himself he retorted, "By Allah, you are the disgraceful person and you are even viewed by your own people in a disgraceful way. You have no supporters, and Muhammad ﷺ is an honourable man who has been crowned with honour by Rahmaan and is also honourable amongst his own people. When Abdullah bin Ubay realized his mistake, he said, "All right, be silent now, I was merely joking."

Sayyiduna Zaid رضي الله عنه however went directly to Nabi ﷺ and reported this incident to him. Sayyiduna Umar رضي الله عنه sought permission to smite the neck of the Munaafiq but was refused permission by Nabi ﷺ. When Abdullah bin Ubay heard that the incident was reported to Nabi ﷺ, he presented himself before Nabi ﷺ and began taking false oaths that he had never uttered any such words and that Zaid was a liar.

The elders of the Ansaar who were present also began interceding with Nabi ﷺ in favour of Abdullah bin Ubay, saying that he was from one of the prominent figures of his people and that the words of a young lad held no substance against him. It was probable he had heard wrongly. Nabi ﷺ accepted their version. On the other hand when Zaid رضي الله عنه heard that Abdulla bin Ubay had exonerated himself by taking false oaths and thus turning him (Zaid) into a liar he was greatly upset. He felt such embarrassment that he remained indoors. In fact the embarrassment was so great that he stopped attending the gatherings of Rasulullah ﷺ. Finally Allah revealed *Surah Munafiqoon* which exposed the

truthfulness of Sayyiduna Zaid رضي الله عنه and the falsehood and lies of Abdulla bin Ubay. This in turn enhanced the respect and honour of Zaid رضي الله عنه in the eyes of his friends and adversaries while exposing the reality of Ubay among all the people. As the Muslim army approached Madinah after this incident, Ibn Ubay's son, whose name was also Abdullah and who was a sincere Muslim, was so angered by his fathers remarks that he drew his sword. He declared to his father, "I will not allow you to enter Madinah until you yourself affirm that you are disgraceful and that Nabi ﷺ is honourable. Abdullah bin Ubay was totally shocked by his son's conduct who always treated him with such respect. Now this same son was not prepared to tolerate him in the matter of Rasulullah ﷺ. He was thus forced to declare that "I am disgraceful and Muhammad ﷺ is honourable."

When *Surah Munafiqoon* was revealed, Nabi ﷺ called Zaid رضي الله عنه and rubbed his ear as he ***smilingly*** said to him "Your ear was truthful because Allah has confirmed your truthfulness. *(Ibn Katheer)*



(100)

THE SMILING OF NABI ﷺ WITH A HYPOCRITE

Sayyidah Ayesha رضي الله عنها says, "A person by the name of Uyaynah bin Haseen sought permission to come

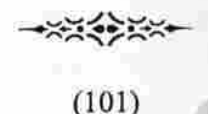
into the house. Nabi ﷺ said, "He is (regarded as)a bad person among his tribe."

He was however permitted to enter. In a short while he was engaged in a conversation with Nabi ﷺ, who was ***laughing*** with him.

After he left, Sayyidah Ayesha رضي الله عنها said, "O Rasulullah , first you said those things about this person and then in a short while you were laughing with him."

Rasulullah ﷺ said, "the worst person is that person whom people avoid because of his evil."

(In other words although this person was regarded as evil, yet Nabi ﷺ permitted him entry and spoke to him, so that he might not be avoided, just because of his evil). *(Muwatta Imaam Maalik)*



(101)

THE SMILING OF NABI ﷺ UPON THE NIKAAH OF SAYYIDAH ZAINUB رضي الله تعالى عنها

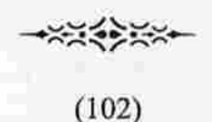
Sayyidah Zainub رضي الله عنها had just completed her *iddah* after being divorced by Sayyiduna Zaid رضي الله عنه. Not very long after this, Rasullullah ﷺ was once

discussing a matter with Sayyidah Ayesha رضي الله عنها when he was overtaken by a trance, (as when he received Wahi). After the revelation he ***smiled***. Nabi ﷺ then said, "Send glad tidings to Zainub that Allah has declared that her *nikah* has been performed (with Nabi ﷺ) in the heavens."

He then recited the verse:

> *"And when you said to him (Zaid), upon whom Allah had bestowed Grace, and you too had done favour upon him, 'keep your wife to yourself (in marriage), and fear Allah.' But you did conceal in yourself that what Allah had already made known to you, (that he will give her to you in marriage)..."(33:37)*

(Tabaqaat ibn Sa'd)



(102)

THE HAPPINESS OF NABI ﷺ BECAUSE OF THE FRIENDS OF SAYYIDAH AYESHA رضي الله عنها

Sayyidah Ayesha رضي الله عنها says, "I entered into nikah with Nabi ﷺ at the age of six, but only started living with him at the age of nine. I used to still play with the little girls of Madinah. One day when Nabi ﷺ came

to me I was playing with them. After they had left, Nabi ﷺ expressed his ***happiness***, (i,e at them playing with me). *(Tabqaat ibn Sa'd)*



(103)

THE SMILING OF NABI ﷺ UPON THE INTELLIGENCE OF SAYYIDAH AYESHA رضی اللہ تعالیٰ عنہا

Sayyidah Ayesha رضی اللہ تعالیٰ عنہا says, Once Nabi ﷺ visited our house while I was playing with my friends and I possessed a doll shaped like a winged horse.

He asked me, "Oh Ayesha what is this?"

I replied, " This is the horse of Sulaymaan علیہ السلام."

Upon hearing this Nabi ﷺ ***smiled***.

According to another narration, when he asked, "What is this?"

Ayesha رضی اللہ تعالیٰ عنہا replied "A horse."

Nabi ﷺ then asked, "How can a horse have wings?"

She replied, "This is the horse of Sulaymaan علیہ السلام."

(Tabqaat ibn Sa'd)



(104)

THE SMILING OF NABI ﷺ UPON THE WORDS OF SAYYIDAH AYESHA رضي الله تعالى عنها

Sayyidah Ayesha رضي الله تعالى عنها says, "Once Rasullullah ﷺ came to me and I asked him , "Where were you the whole day?"

He replied, "I was with Umme Salmah"(One of his other wives).

I said to him , "You don't seem to get enough of Umme Salmah!"

Upon this Nabi ﷺ ***smiled***.

(Tabaqaat ibn Sa'd)



(105)

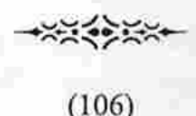
THE SMILING OF NABI ﷺ UPON THE COMPARISON OF SAYYIDAH AYESHA رضي الله تعالى عنها

Sayyidah Ayesha رضي الله تعالى عنها says, "Once I asked Nabi ﷺ, "Tell me if you were given two things, one is used one is unused, which would you prefer?"

He replied, "The unused one." I then said, "I am not like any of your other wives, because they were all married before and only I came to you unmarried."

Upon hearing this Nabi ﷺ ***smiled***.

(Tabaqaat ibn Sa'd)



(106)

THE SMILING OF NABI ﷺ UPON THE PREFERENCE OF SAYYIDAH AYESHA رضي الله تعالى عنها

Sayyidah Ayesha رضي الله تعالى عنها says, "When Allah revealed the verse upon Nabi ﷺ regarding his wives (that they must choose between the material wealth and be divorced from him, or remain in his marriage, and be contented with whatever meager means they possess), then Nabi ﷺ came to me and said,

'I am giving you the choice in a certain matter. Do not be hasty in making a decision until you do not consult with your parents.' I asked him what the matter was. He recited the verse:

> *"O Nabi, Say to your wives 'If you desire the life of this world and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire*

Allah and His Messenger and the home of the Hereafter , then verily Allah has prepared for the do gooders amongst you an enormous reward." (33:28,29)

I instantly replied, "I choose Allah, His Messenger and the Hereafter. There is no need for me to consult Abubakr and Umme Rumaan on this matter." Upon hearing this, Nabi ﷺ ***smiled*** and embraced me."

(Tafseer ibn Katheer)



(107)

THE SMILING OF NABI ﷺ UPON RECEIVING GLAD TIDINGS

Sayyiduna Abi Talha رضي الله عنه says, "Once Rasulullah ﷺ came to us with extreme joy on his face. I said to him, "You are extremely happy". He replied, "I have just received glad tidings from my Rabb that whoever from my Ummah recites Salawaat (Durood) upon me, Allah will record ten good deeds in his Book of Deeds, delete ten sins, and his stages will be raised by ten."

(Ahmad and Tabraani as narrated in Tafseer ibn Katheer)



(108)

THE SMILING OF NABI ﷺ UPON SEEING SAYYIDUNA ABU HURAIRAH رضي الله تعالى عنه

Sayyiduna Abu Hurairah رضي الله تعالى عنه says, "I was taken over by such extreme pangs of hunger that I used to press my liver against the ground, or tie a stone to my belly.

Once I was seated at the roadside when Abubakr رضي الله تعالى عنه passed by me. I stopped him to enquire about a verse from the Quraan. My motive for this was nothing other than this that he should invite me home, but he did not invite me. Soon thereafter, Umar رضي الله تعالى عنه passed that way and once again I stopped him to enquire about a verse from the Quraan, but my underlying intention was that he should invite me home, which he too did not do. Then Rasulullah ﷺ came by and upon seeing me he realized why I was seated there. He ***smiled*** and said to me, "Come with me O Abu Hurairah."

I accompanied him till we reached his home where we found that a bowl of milk had been sent to his house. He said to me, "O Abu Hurairah, go to the people of Suffah and bring them to me." The people of Suffah were the guests of the Muslim community and had no family or any means of livelihood. Whenever Nabi ﷺ

received any gifts he would invite them and share in whatever he had received. Likewise if he received any *sadaqah* he would send it to them.

"Upon receiving the instruction to invite the others I felt a tinge of hesitation as I felt that the little milk in the possession of Rasulullah ﷺ would nourish me and strengthen me. Now if I were to share this with the people of Suffah (who according to another narration, numbered approximately seventy at that time), nothing of the milk would remain for me. Also, being the host of Nabi ﷺ I would first have to serve the milk to them, and that being the case, nothing would remain for me. Nevertheless I could not disobey the order of Rasulullah ﷺ and duly invited them. When they arrived Nabi ﷺ said to me, "Serve the milk to them." I obeyed and handed each one of them the bowl of milk and he drank to his hearts fill, after which he handed the bowl back to me. In this way, after each one of them had had his fill, I handed the bowl to Nabi ﷺ He looked at me and ***smiled*** and said, "O Abu Hurairah, be seated and drink."

I sat down and drank. He exhorted me to drink more and I drank. After exhorting me for the third time I could drink no more and I said, "By Him who sent you with the Truth, I am unable to drink any more."

He said, 'alright, give me the bowl,' and so saying he drank up of what was left of the milk."

(Bukhari, Ahmad, Tirmizee, and narrated in Fadhaa'il A'maal)



(109)

THE SMILING OF NABI ﷺ UPON THE WORDS OF SAYYIDAH SAFIYYAH رضي الله تعالى عنها

After the Battle of Khaybar, Nabi ﷺ married Sayyidah Safiyyah رضي الله تعالى عنها When they left Khaybar Nabi ﷺ encamped six miles out of Khaybar and intended to consummate his marriage with her, but she refused. They however continued the journey towards Madinah and when they encamped at As Sahbaa, Safiyyah رضي الله تعالى عنها indicated her willingness to consummate the marriage. When they were in privacy, she related an amazing dream to Nabi ﷺ in the following words, "When I was married to Kinanah ibn Rabee (her previous Jewish husband), I had a dream that the moon had fallen on my lap. I related this dream to Kinanah who slapped me hard across the face saying, "Do you desire to be married to the King of *Hijaaz*, Muhammad?"

Upon hearing this story, Nabi ﷺ ***smiled*** and then asked her the reason for her refusal to consummate the marriage earlier. She replied, "I feared that the Jews might be nearby." *(Tabaqaat ibn Sa'd)*



(110)

THE SMILING OF NABI ﷺ WHEN A WOMAN EXPRESSED KEENNESS TO PERFORM HAJJ WITH HIM

Sayyiduna Ibn Abbas رضي الله عنهما says, "Rasulullah ﷺ declared that he would be proceeding for Hajj. On hearing this, a woman said to her husband, "Take me to perform Hajj with Rasulullah ﷺ."

Her husband said to her, "I do not have a mount (horse, camel etc.) upon which to take you for Hajj."

The woman said, "Then take me for Hajj on your water-carrying camel."

Her husband replied, "This is a camel that your son and I take turns riding."

She then said, "Take me for Hajj on your such and such camel."

Her husband said, "That camel is used for the cause of Allah."

The woman said, "Then sell your date palms."

He replied "That is food for both of us."

When Rasulullah ﷺ returned from Makkah, the woman said to her husband, "Convey my Salaams to Rasulullah ﷺ and ask him what would the equivalent of performing Hajj with him be (if one is unable to accompany him)."

The husband went to Rasulullah ﷺ and said, "O, Rasulullah, my wife sends you her *salaams*. She had asked me to take her for Hajj with you but I told her that I do not have a mount. Then she told me to take her for Hajj on such and such a camel but I told her that such a camel is used for the cause of Allah."

Rasulullah ﷺ said, "Had you taken her for Hajj, then that would have been in the cause of Allah as well." Rasullullah ﷺ *smiled* in astonishment at the woman's keenness to perform Hajj with him. The man then said, "My wife has also asked as to what action would constitute the equivalent of performing Hajj with you ?" Rasullullah ﷺ replied, "Convey my *Salaams* to her and tell her that performing Umrah in the month of Ramadhaan is equivalent to performing Hajj with me."

(Al Haakim)



(111)

THE SMILING OF NABI ﷺ UPON THE ACTION OF ABU AYYUB AL- ANSARI رضي الله تعالى عنه

Sayyiduna Abu Hurairah رضي الله تعالى عنه says, "On the night when Rasullullah ﷺ consummated his marriage with Safiyya رضي الله تعالى عنها, Abu Ayyub Al-Ansari رضي الله تعالى عنه spent the night guarding the door (tent) of Rasulullah ﷺ keeping his sword with him. In the morning, when he saw Rasulullah ﷺ emerging (from the tent) he exclaimed, *"Allahu Akbar!"* He then said, "O Rasulullah, you had killed this woman's father, brother and husband and yet you had married her. Thus I was not sure if you would be safe with her."

Rasulullah ﷺ ***smiled*** and replied. "You have performed a good action." *(Al Haakim)*



(112)

THE SMILING OF NABI ﷺ UPON BEING REQUESTED TO MAKE DUA FOR A KINGDOM LIKE THAT OF SULAYMAAN عليه الصلاة والسلام

Sayyiduna Abdur Rahmaan bin Abu Aqil رضي الله تعالى عنه narrates, "I went to Rasulullah ﷺ accompanied by a delegation. We dismounted at his door, hating him more than any other man, but later when we left, (and after speaking to him) we loved him more than any other man. (During the conversation), one of us said, "O Rasulullah, why do you not ask your Lord for a kingdom like that of Sulaymaan (Alayhi Salaam)?" Rasulullah ﷺ ***smiled*** and replied, "Perhaps Allah has given me something better than the kingdom of Sulaymaan. Verily, Allah has sent all messengers with an invocation (which Allah will accept): some would use it to ask for a worldly thing while others would use it to cause the destruction of their people due to their disobedience to Allah. Surely, Allah has granted me an invocation (like them), but I have kept it with my Lord and will use it to intercede on behalf of my Ummah on the Day of Qiyaamah." *(Tabraani)*

(113)

THE SMILING OF NABI ﷺ WHEN JABIR رضي الله عنه REPAID HIS FATHER'S DEBT

Sayyiduna Jabir رضي الله عنه narrates, "My father passed away in a state of debt. I told his creditors to take the dates of my garden in lieu of payment of the debt. They refused, thinking that it would not be sufficient for covering the debt. I therefore went to Rasulullah ﷺ and told him about it. He said to me, "When you pluck the dates and gather them in the *mirbad* (a place where dates were dried), then call me." Jabir رضي الله عنه says, "After I had plucked the dates and placed them in the *mirbad,* I went to Rasulullah ﷺ and called him. He arrived with Abu Bakr and Umar رضي الله عنهما, and they sat beside the dates and made *dua* to Allah to bless them. Then he said, "Call your creditors and pay them in full." I fully paid out the creditors, yet thirteen extra a*wsaaq* (approximately forty kilograms) of dates remained, seven *(awsaaq*) of which were *ajwah* (a special type of date from Madinah) and six of which were *lown* (mixed dates). I met Rasulullah ﷺ at sunset and informed him about it. Rasulullah ﷺ ***smiled*** and replied, "Go inform Abu Bakr and Umar about it." When I informed them about it, they said, "We believed that was going to happen, as soon as Rasulullah ﷺ made that *dua*." *(Ibn Hibbaan)*

(114)

A MOMENT OF HUMOUR WITH A FRIEND

Sayyiduna Rasulullah ﷺ had a friend named Zaahir رضي الله تعالى عنه who often used to send gifts to him. Once as Zaahir رضي الله تعالى عنه was selling some items in the market place, Nabi ﷺ came to him from behind and embraced him, calling out "Who will purchase this slave?" (Not knowing who it was), Zaahir said, "Who is this, let go of me!" When he turned around and realized it was Nabi ﷺ, he said, "O Nabi of Allah, whoever purchases a slave like me will indeed be purchasing worthless goods." *(Shamaa'il)*



(115)

THE SMILING OF NABI ﷺ WHEN HE ENTERED UPON ALI AND FAATIMAH رضي الله تعالى عنهما

Sayyiduna Ibn Abbas رضي الله تعالى عنه says, "Once Rasulullah ﷺ entered upon Sayyidah Faatimah and Sayyiduna Ali رضي الله تعالى عنهما while they were laughing. On seeing Rasulullah ﷺ they stopped laughing. He asked, "You

were laughing, so why did you stop when you saw me?" Sayyidah Faatimah رضي الله عنها spoke first saying, "May my life be sacrificed for you, O Rasulullah! Ali said to me, "I am dearer to Rasulullah than you," so I said to him, "No I am dearer to Rasulullah than you."

On hearing this, Rasulullah ﷺ ***smiled*** and said, "You deserve the tender heartedness required for one's child but I cherish Ali more than you." *(Tabraani)*



(116)

THE SMILING OF NABI ﷺ WHILE TRAVELLING WITH HIS WIVES

Sayyiduna Anas Bin Malik رضي الله عنه says, "Rasulullah ﷺ was on a journey when his slave (Anjashah, the camel driver) began chanting in order to goad the camels that were carrying the wives of Rasulullah ﷺ, so that the camels would quicken their pace. Upon this, Rasulullah ﷺ ***smiled*** as this had caused the camels to move faster. Then Rasulullah ﷺ said to the slave, "O, Anjashah, Wayhak! (May Allah be Merciful to you)! Be gentle with the glass vessels (i.e. the women)!"

(Ahmad)



(117)

THE SMILING OF NABI ﷺ DUE TO TWO COMBATING SHEEP

Sayyiduna Abu Zar رضي الله تعالى عنه says, "Once Rasulullah ﷺ was watching two sheep that were butting each other with their horns Then one sheep butted the other and overpowered it. Upon seeing this, Rasulullah ﷺ ***smiled***. He was then asked the reason for his smile.

Rasulullah ﷺ replied, "I am astonished at this defeated sheep. By Him in Whose Hand is my life, on the Day of Qiyamah the other sheep will be punished for butting it." *(Ahmad)*



(118)

THE SMILING OF NABI ﷺ ON MEETING SAYYIDUNA BARA' IBNUL AAZIB رضي الله تعالى عنه

Abu Dawood narrates, "I once met Bara' ibnul Aazib رضي الله تعالى عنه who greeted me, held my hand, smiled at me and said, "Do you know why I have done this?"

I said, "I do not know but I can see that you have done it for a good reason."

He then said, "Once Rasulullah ﷺ met me and did with me what I had just done to you. He had also asked me what I had asked you and I had replied with the same answer as yours. He then said, "Whenever two Muslims meet and one of them greets the other and holds his hand for no reason but for the pleasure of Allah, then Allah forgives both before they depart from each other ." *(Ahmad)*



(119)

THE SMILING OF NABI ﷺ AT THE ACTIONS OF THE JEWS

Sayyiduna Ibn Abbas رضي الله تعالى عنه says, "Once I saw Rasulullah ﷺ sitting at the Corner (of the Ka'bah) when he looked towards the sky and ***smiled*** saying, "May Allah curse the Jews!" He repeated it three times then added, "Verily, Almighty Allah forbade them from eating fats (of their animals) but they sold (the fat) and spent the money from the sale of them. Surely, when Allah forbids some people from eating a certain thing, He also forbids them from spending the money from the sale of that thing."*(Abu Dawood)*



(120)

THE SMILING OF NABI ﷺ UPON THE WORDS AND ACTIONS OF AMR IBNUL AAS رضي الله تعالى عنه

Sayyiduna Abu Qays رضي الله تعالى عنه the freed slave of Amr Ibnul Aas رضي الله عنه says, "Amr Ibnul Aas was in charge of an expedition on an occasion when the cold was so severe the like of which that was never experienced before. Sayyiduna Amr went out to perform the Fajr Salaah and said to his companions, "By Allah, I had a wet dream last night, but by Allah, I have never experienced such cold weather. Has any one of you experienced such weather?"

They replied in the negative, so he washed the inner parts of his thighs close to the

private parts and performed Wudhu as he used to do for Salaah and then led the congregational Salaah. When they returned from the journey, Rasulullah ﷺ enquired from Amr's companions, "How was Amr with you as an expedition companion and leader?"

They praised him, but added, "O Rasulullah, he led us in Salaah in a state of *Janaabah* (unclean)." Rasullullah ﷺ sent for Amr and asked him about this

matter. He explained to Rasulullah ﷺ that he had done so on account of the severe cold. He said, "O Rasullullah, Allah says, "*...And do not kill yourselves...*" and had I performed Ghusl I would have died."

Rasullullah ﷺ ***smiled***at 'Amr upon this."

(Muslim)



(121)

THE SMILING OF NABI ﷺ UPON THE WORDS OF AN ORPHAN GIRL

Sayyiduna Anas bin Malik narrates, "Umme Sulaym (my mother) had an orphan girl. Once upon seeing her, Rasulullah ﷺ said, "O, it is you! You have grown up. May you not grow in age!" The girl returned to Umme Sulaym in tears. Umm Sulaym asked her, "O daughter, what is the matter with you?"

She replied, "Rasulullah ﷺ has cursed me so that I should not grow in age and thus I will never grow in age," or she said, "I will never grow in the period of my life." Umme Sulaym went out covering her head hurriedly until she met

Rasulullah ﷺ. He asked her, "O Umme Sulaym, what is the matter with you?"

She replied, "O Rasulullah, did you curse my orphan girl?" He asked, "How did I curse her?"

Umme Sulaym رضي الله عنها replied, "The girl claims that you cursed her so that she may not grow in age." Rasulullah ﷺ ***smiled*** and said, "O Umme Sulaym, do you not know that I have made a certain agreement with my Rabb? I said to Him that I am a human being and I can be pleased just as a human being is pleased and I can become angry just as a human being becomes angry. Thus, whenever I made such a (negative) dua upon any person from my Ummah and he (or she) does not deserve it, I asked my Rabb to rather make that dua a source of purification, purity, and a means of his (or her) being near to Him on the Day of Qiyamah."

Anas رضي الله عنه says, " Rasulullah ﷺ was really merciful." *Ibn Hibbaan*

Note: Rasullullah ﷺ meant that the orphan girl should remain youthful when he said that she should not age and she misunderstood him thinking that he had cursed her with a short life.

Rasullullah ﷺ asked Allah to turn such a (negative) dua (if he ever made one on an undeserving person) with a Blessing. He was a mercy to mankind and did

not wish harm on those that did not deserve it or on those that he mistakenly (in human error) cursed.



(122)

THE SMILE OF NABI ﷺ UPON THE WORDS OF SAYYIDAH SAUDAH رضي الله تعالى عنها

Once Sayyidah Saudah رضي الله تعالى عنها joined Nabi ﷺ in his Nafl Salaah, which was exceptionally lengthy. He performed a lengthy Qira'ah as well as lengthy Ruku' and Sajdah. After the Salaah, Sayyidah Saudah رضي الله تعالى عنها said to him , "You performed an extremely lengthy Salaah despite me having joined you. You performed such a lengthy Ruku', that I feared my nose would start bleeding. Therefore I held my nose (during the Ruku')."

Nabi ﷺ *laughed* upon these words.

(Isaabah)



(123)

THE SMILE OF RASULLULLAH ﷺ UPON A MAN WHO COMMITTED *ZIHAAR**

*(*Zihaar refers to a statement uttered by the husband to his wife wherein he equates her to "the back of his mother", e.g. When a man says, to his wife, "You are like my mother's back," meaning, "You are prohibited upon me as my mother is.")*

Sayyiduna Ibn Abbas رضي الله عنهما said, "A man committed '*Zihaar'* with his wife, and before compensating for release from it, copulated with her. He then went to Rasullullah ﷺ and told him about it. Rasullullah ﷺ asked, "Why did you do that?"

The man replied, "O Rasullullah, I saw the whiteness of her ankles in the moonlight and I could not control myself so I copulated with her." Thereupon Rasullullah ﷺ *smiled* and ordered him not to approach his wife (sexually) before compensating for the commitment of *Zihaar*. *(Ibn Maajah)*

(124)

THE SMILE OF RASULLULLAH ﷺ UPON A QUESTION POSED BY MIQDAAD رضي الله تعالى عنه

Sayyiduna Ali رضي الله تعالى عنه says, "I used to discharge *mathiy* (pre-seminal fluid) excessively and whenever I did so, I would perform Ghusl. I requested Miqdaad رضي الله تعالى عنه to ask Rasulullah ﷺ whether it was necessary to perform *Ghusl* each time I discharged *mazee.* When Miqdaad رضي الله تعالى عنه posed the question to him, Rasulullah ﷺ ***smiled***and replied, " Perform Wudhu" *(Ahmad)*



(125)

THE SMILE OF RASULULLAH ﷺ UPON THE DUA OF A BEDOUIN

Sayyiduna Abu Hurairah رضي الله تعالى عنه says, "Once a Bedouin entered the Masjid while Rasulullah ﷺ was seated there. He said, "O Allah! Forgive Muhammad and me and do not forgive anyone else with us!" Upon

hearing this, Rasulullah ﷺ ***smiled*** and said, "You are trying to restrict something that extends to everyone." (Mercy and Forgiveness of Allah)

The Bedouin thereafter turned and went towards the end of the Masjid, where he began urinating. Rasulullah ﷺ stood up, went to him and said, "This Masjid has been built for the remembrance of Allah and for Salaah. It is not a place for urinating."

Then Rasulullah ﷺ called for a bucket of water and poured it over the urine. When the Bedouin realized his error later he remarked, " May my father and mother be sacrificed for Rasulullah ﷺ because he stood up, came to me and neither did he insult me, nor did he beat nor reprimand me." *(Ahmad)*



(126)

THE SMILE OF RASULULLAH ﷺ UPON AMMAAR'S رضي الله تعالى عنه ACTION OF ROLLING IN DUST

Sayyiduna Shaqeeq Ibn Salamah رضي الله تعالى عنه said, "Once I was sitting with Abdullah and Abu Musa Al-Ash'ari رضي الله تعالى عنهما when Abu Musa asked Abdullah, "Should a man forego Salaah, if he does not find water (to purify himself)?"

Abdullah said, "No" (He should not perform Tayammum)

Abu Musa said, "Do you not remember the occasion when Ammar once recollected an incident to Umar: "Remember when Rasulullah ﷺ sent me with you on an errand. I experienced Janabah (on account of seminal discharge) but could not find any water, whereupon I rolled myself in the dust (to purify myself). When we returned, I told Rasulullah ﷺ about it, he ***smiled*** and said, "It would be sufficient if you had done this: He then struck the ground with his hands and wiped them over each other. He then struck his hands on the ground again and wiped them over his face."

Abdullah replied, "Certainly, but don't you see that Umar was not fully satisfied with those words of Ammar only."

Abu Musa then said, "What about this verse in the chapter of An-Nisa, *"... and if you find no water, perform Tayammum with clean sand and rub your faces and hands therewith...?"*

Abdullah did not have an answer for that but replied, "If we permitted the people to perform *tayammum* (without restrictions), they would resort to it if they found the water cold on their skin." *(Ahmad)*



(127)

THE SMILE OF RASULLULLAH ﷺ UPON SEEING JARIR IBN ABDULLAH رضي الله تعالى عنه

Sayyiduna Jarir ibn Abdullah رضي الله تعالى عنه says, "Rasulullah ﷺ never refused to see me since I embraced Islam and he never looked at me without***smiling.*** "

(Bukhari, Muslim)



(128)

THE SMILE OF RASULULLAH ﷺ UPON THE REMOVAL OF SINS THROUGH WUDHU

Sayyiduna Uthman bin Affan رضي الله تعالى عنه once requested for water (in order to perform *wudhu)*. He then rinsed his mouth and nose, washed his face three times, made *masah* of his head and washed his feet. After that, he

smiled and then asked his companions, "Will you not ask me why I have smiled?"

The companions asked, "Why have you smiled, O Commander of the Believers?"

He replied, "I was with Rasulullah ﷺ when he requested for water at a spot near here. He then performed *wudhu* as I have performed it and then he ***miled*** **.** He then asked the Companions, "Will you not ask me why I have***smiled*** ?"

They asked, "Why have you***smiled*** , O Rasulullah?"

He replied, "If a servant of Allah asks for water for ablution and washes his face, Allah removes every evil deed he has committed with his face. When he washes his arms, the same thing happens (sins are removed) and so is the case when he makes *masah* of the head."

(Majma'uz Zawaaid)



(129)

THE SMILE OF RASULULLAH ﷺ UPON ALLAH'S PLEASURE

Ali bin Rabi'ah says "I was present when Sayyiduna Ali bin Abi Taalib رضي الله عنه had been given a mount to ride. When he put his foot in the stirrup, he said, "*Bismillah* (In the Name of Allah.)." When he mounted firmly on its back, he said, "*Alhamdulillah* (Praise be to Allah.)" three times. He then recited,

> *"Glory to Him who has subjected this to us, and we could never have it by our own effort. And verily we are indeed to return Our Lord! (13-14)*

He continued to say '*Alhamdulillah*' three times and '*Allahu Akbar*' (Allah is the Greatest) three times. He then recited the dua,

"Glory be to You! I have wronged myself, so forgive me, as none forgives sins but You!"

Then he smiled. I asked, "Why have you smiled, O Commander of the Believers?"

He replied, "I had seen Rasulullah ﷺ do what I have just done and then I had seen him ***smile***. I asked him, "Why have you ***smiled***, O Rasullullah?"He replied,

"Verily, your Lord is pleased when His servant says, "O My Lord! Forgive my sins!" Allah then says, "My servant knows that no one forgives but I."

(Ibn Hibbaan)



(130)

THE SMILE OF RASULLULLAH s BECAUSE OF A DISPUTE BETWEEN SAYYIDAH SALMA AND SAYYIDUNA ABU RAFI' رضي الله تعالى عنهما

Sayyidah Ayesha رضي الله عنها says, "Salma, the (freed slave of Rasulullah ﷺ) who is the wife of Abu Rafi, (also a freed slave of Rasulullah ﷺ) came to Rasulullah ﷺ and sought permission to speak to him. She then told him that Abu Rafi had beaten her.

Rasulullah ﷺ asked Abu Rafi, "What is the matter between you and her, O Abu Rafi?"

Abu Rafi' replied, "She annoyed me, O Rasulullah."

Rasulullah ﷺ asked, "How have you annoyed him, O Salma?"

She said, "O Rasullullah, I have caused no annoyance to him. He had passed wind while performing Salaah, so I said to him, "O Abu Rafi, Rasulullah has ordered that if Muslims pass wind then they must perform *wudhu* before performing salaah, so he beat me."

Thereupon, Rasulullah ***smiled*** and said, "She did not tell you anything except that what is good."

(Majma'uz Zawaaid)



(131)

THE SMILE OF RASULULLAH UPON ABDULLAH BIN ZUBAIR AND ABDULLAH BIN JA'FAR

Sayyiduna Hisham bin Urwa reports on the authority of his father who says, "Abdullah bin Zubayr and Abdullah bin Ja'far swore allegiance to Rasullullah when they were just seven years old. When Rasullullah saw them, he *smiled* and stretched his hands towards them and they both pledged their allegiance to him." *(Haakim)*

(132)

THE SMILE OF RASULULLAH ﷺ UPON THE WORDS OF SAYYIDUNA UMAR رضي الله تعالى عنه

Sayyiduna Ibn Abbas رضي الله تعالى عنه said, "Once a *maghib* (a woman whose husband or family is absent) went to purchase something from a man. He said to her, "Come inside so that I may give it to you." When she entered, he kissed her and touched her body. She said, "Woe to you! I am a *maghib*." He released her and regretted his action. He then went to Umar رضي الله تعالى عنه and told him what had happened. Umar رضي الله تعالى عنه said, "Woe to you! Perhaps she is a *maghib*." The man replied, "She is." Umar رضي الله تعالى عنه said, "Go to Abu Bakr and ask him about it." He went to Abu Bakr رضي الله تعالى عنه and told him about it upon which Abu Bakr رضي الله تعالى عنه said, "Woe to you! Perhaps she is a *maghib*." Abu Bakr رضي الله تعالى عنه then said, "Go and tell Rasulullah ﷺ about it." He went to Rasulullah ﷺ and informed him about it. Rasulullah ﷺ said, "Perhaps she is a *maghib*." The man replied that she was. Thereupon Rasululluah ﷺ remained silent and then the following verse of the Qur'aan was revealed,

"And perform Salaah, at the two ends of the day and in some hours of the night. Verily, the good deeds

remove the evil deeds (i.e. small sins). That is an advice for the mindful."(11:114)

The man then said, "O Rasullullah, is this special advice only for me or is it general advice for all the people?" Umar رضي الله عنه said, "No, and may you have no joy (if you want it to be only for you). It is general advice for all people." Upon this, Rasullullah ﷺ ***smiled*** and said, "Umar has spoken the truth." *(Ahmad)*



(133)

THE SMILE OF RASULULLAH ﷺ UPON THE DREAM OF A MAN

Sayyiduna Jaabir رضي الله عنه said, "A man came to Rasulullah ﷺ and said, "O Rasulullah, I saw in a dream that I was beheaded." Thereupon, Rasulullah ﷺ ***smiled*** and said, "When Shaytaan plays with any one of you while he is sleeping, let him not mention it to people." *(Muslim)*

Note: Bad dreams are inspired by Shaytaan and such dreams should be dismissed and not be mentioned to anyone.



(134)

THE SMILE OF RASULULLAH ﷺ UPON ONE OF HIS POOR COMPANIONS

Sayyiduna Abu Hurairah رضي الله عنه says, " I Once accompanied Rasulullah ﷺ and his hand was in mine as we passed a shabby man. He said to the man, "O so and so, why do I see you so untidy?" The man replied, "It is because of ailment and distress, O Rasullullah."

Rasullullah ﷺ asked him, "Shall I teach you words through which Allah will remove your ailment and distress?" The man replied, "No. It is sufficient for me to be happy with them (ailment and distress) even though that I witnessed the battle of Badr and Uhud with you."

Upon that, Rasulullah ﷺ ***smiled*** and said, "Would the people of Badr and the people of Uhud obtain (the virtue) that would be obtained by a contented poor person?" Abu Hurairah رضي الله عنه then said, "O Rasulullah, teach those words to **me**."

Rasullullah ﷺ said, "Say, O Abu Hurairah,

"Tawakkaltu alal-hayyil-lathi la yamoot. Al-hamdu llil-laahlil-lathi lam yattakith waladan, wa lam yakun

lahu sharikun fil-mulk, wa lam yakun lahu waliyyun minath-thulli, wa kabbirhu takbeera."

(I place my trust in Allah, the Ever-Living, the One Who Never Dies. All praises are due to Allah, Who has not begotten a son, Who has no partner in [His] Dominion and Who does not need a protector (to protect Him) from humiliation, and Magnify Him with all Magnificence [saying "Allahu Akbar"])."

Sayyiduna Abu Hurairah رضي الله عنه says, "Later on, Rasulullah passed by me when I was in a better condition. He asked what had happened to me. I said, "O Rasullullah, I have been continuously saying the words that you taught me." *(Abu Ya'la)*



(135)

THE SMILE OF RASULLULLAH ﷺ UPON ALI'S رضي الله تعالى عنه JUDGEMENT

Sayyiduna Zaid bin Arqam رضي الله تعالى عنه reports an incident regarding three men who came to Sayyiduna Ali رضي الله تعالى عنه to lay a claim against each other concerning a boy.

Sayyiduna Ali رضي الله تعالى عنه said to the two of them, "Leave the boy for this one (the third man) of your own

accord," but they shouted (refusing the judgment). Then he said to two (of them, and excluding the latter two who was not one of the first two), "Leave the boy for this one (the third man) of your own accord." They too shouted (refusing the judgment as well). Thereupon he said, "You are partners who are disputing with one another (concerning a boy who may belong to any one of them). I shall draw lots between you and whoever's lot is taken out will take the boy but he will have to pay to the other two persons two thirds of a *diyah* (blood money)". Then he drew lots between them and gave the boy to the one whose lot was drawn. Rasulullah ﷺ ***smiled*** upon this until his noble teeth became visible.

The above are a number of ahadeeth that record the occasions upon which Nabi ﷺ ***smiled***, and there are numerous other occasions on which he ***smiled***, and which have not been recoded here. Sayyiduna Abdullah bin Haarith رضي الله عنه says, "I never saw anyone with a more ***smiling*** disposition than Nabi ﷺ.

Sayyiduna Jaabir رضي الله عنه says, "Whenever the Sahabah laughed about any matter, Nabi ﷺ ***smiled*** with them too."

Sayyiduna Sa'd رضي الله عنه says, I saw Nabi ﷺ ***smile*** so broadly on the day of the battle of the Trench, that his noble teeth were seen."



THE TEARS OF NABI صلى الله عليه وسلم

(1)

RASULULLAH ﷺ SHED TEARS FOR HIS UMMAH

Sayyiduna Umar رضي الله عنه says, "Rasulullah ﷺ recited the verse:

> *'O my Rabb, they (idols) have led astray many from mankind. He who follows me, is of me and he who disobeys me, then You are most Forgiving, most Merciful." (14:36)*

He then recited the verse:

> *"If you punish them, they are Your servants, and if You forgive them you, only You are the Almighty, the All Wise." (5:118)*

Rasulullah ﷺ then lifted his hands in *dua* and *cried*, "O! Allah. My *Ummah*!"

Allah Ta'ala sent Jibra'eel عليه السلام saying, "O Jibra'eel, go to Muhammad and enquire from him as to what makes him cry (whereas Allah knows). Jibraeel عليه السلام descended to Nabi ﷺ and after learning from him the reason for his crying returned to Allah and reported to him.

Allah Ta'ala said to Jibra'eel عليه السلام, "O Jibra'eel, go to Muhammad and say to him that I will definitely please

you in the matter of your Ummah and I will not let you to be saddened." *(Ibn Katheer)*



(2)

ANOTHER INCIDENT

It is reported that on one occasion, Nabi ﷺ cried for his *Ummah*, throughout the night till the morning and repeated the verse:

> *"If you punish them, they are your servants and if you forgive them, then You are Almighty and All-wise.(5:118)*

Nabi ﷺ ***cried*** continuously for his *Ummah* for nights on end, out of extreme compassion for them, whereas he himself is already accepted by Allah and is His beloved.

It is also mentioned about Imaam Aazam Abu Hanifah (Rahmatullahi Alayhi) that one night he continuously cried repeating the verse:

> *Be separated today ,O you wrong doers! (36:59)*

The verse means, that in the worldly life sinners and non-sinners lived side by side, but now on the day of Qiyamah, they shall be commanded to separate. No

amount of crying will ever be enough for one who ponders on this verse, not knowing into which group he falls, the sinners or the pious.

Nabi ﷺ was in a constant state of worry and sadness in the matter of his *Ummah*. Once he made the following *dua*. "O Allah forgive Ayesha for all her past sins, those she committed secretly and openly."

Upon hearing this Ayesha رضي الله تعالى عنها laughed out of extreme joy placing her head on the lap of Nabi ﷺ.

He asked her, "Has my *dua* pleased you?"

She replied. "Why not."

He said, "By Allah I make this very *dua* for my *Ummah* after Salaah." *(Bazzaar in Majma')*



(3)

THE TEARS OF NABI ﷺ UPON THE MARTYRDOM OF SAYYIDUNA HAMZA رضي الله تعالى عنه

Sayyiduna Jaabir رضي الله تعالى عنه says that as the people returned from the battlefield of Uhud (to their camp), Nabi ﷺ noticed his uncle Sayyiduna Hamza رضي الله تعالى عنه missing. A person reported that he had seen him at a

certain place, and that he was uttering the following words, "I am the lion of Allah and His messenger. O Allah, I absolve myself from what these people (Abu Sufyaan and the *kuffaar* army) have believed and I offer my apologies upon what they have done (to the Muslims)."

Upon hearing this Nabi ﷺ went to him and when he saw his forehead, he burst into ***tears***. He was overtaken by extreme ***grief*** when he discovered the manner in which Hamza's رضي الله عنه body was mutilated. He then asked for a shroud. An Ansaari provided a sheet that was spread over his body.

Sayyiduna Jaabir رضي الله عنه says, "Nabi ﷺ said, 'Hamza will be the chief of the martyrs on the day of Qiyamah.'

The disbelievers had harboured intense hatred for Sayyiduna Hamza رضي الله عنه. Haarith Taimi says, "On the day of the battle of Badr, Sayyiduna Hamza رضي الله عنه was holding up a flag of ostrich feathers. Someone from the army enquired "Who is this?" It was said, "This is Hamza ibn Abdul Muttalib. He said, "He is the same one who has carried out various acts against us." *(Tabrani- Bazzaar Haakim in Hayaatus Sahabah)*



(4)

CRYING IN SALAAH

Incident 1

Sayyiduna Ubaid bin Umair رضي الله عنه says, "I requested Sayyidah Ayesha رضي الله عنها to relate to me some unusual incident about Nabi ﷺ.

She said, "Once Nabi ﷺ came to me and lay down next to me". He then said, "Allow me to worship my Rabb." Saying this he woke up and busied himself in Salaah. He ***cried*** profusely in Salaah, resulting in his beard becoming wet with his ***tears***. The ***tears*** then flowed onto his chest as he ***cried***. When he performed *Ruku* he continued ***crying*** and likewise in *Sajdah*, causing the ground to become wet with his ***tears***. He continued ***crying*** in this manner until Bilaal رضي الله عنه called out the *Fajr Athaan*.

I said to him, "O Nabi of Allah, you are sinless, then why do you cry so much?"

He replied, "Should I not express thanks to Allah and should I not ***cry*** when today these verses were revealed."

> *"Verily in the creation of heavens and Earth………"*

(Ibn-Hibbaan, Targhib, Fadhaa'il A'maal)

Incident 2

Sayyidah Ayesha رضي الله عنها says, "Nabi ﷺ used to spend the night with me. When Bilaal رضي الله عنه called out the *Athaan*, he used to perform Ghusl and I used to see the water dripping down his noble cheeks and hair. He then proceeded for *Salaah* and I used to hear him ***crying*** as he led the Salaah." *(Abu Ya'la)*

Incident 3

Sayyiduna Mutrif رضي الله عنه narrates from his father who says, "I saw Nabi ﷺ performing Salaah and the sound of ***crying*** that emanated from his bosom sounded like a grinding stone."

According to another narration, the sound is likened to that of a boiling kettle, which indicates his excessive ***crying***. *(Abu Dawood in Targheeb)*

Incident 4

Once during the noble days of prophet hood a solar eclipse occurred. The companions were

curious to know as to what the action of Nabi ﷺ would be on this occasion. People left their routines and chores and rushed to the Masjid to observe Nabi's ﷺ action.

Nabi ﷺ performed two *Rakaats Salaatul-khusuf* (Salaah that is performed on the occasion of solar eclipse) that was so lengthy as a result of which some

people fainted. He was ***crying***, humbly making this dua:

"O Allah have You not promised me that You would not punish these people as long as I am with them, and You will not punish them as long as they seek forgiveness?" *(Fadhaail A'amaal)*



(5)

THE CRYING OF NABI ﷺ OUT OF FEAR OF PUNISHMENT

After the battle of Badr, Nabi ﷺ held consultation with the Sahabah regarding the fate of the prisoners of war.

Sayyiduna Abubakr رضي الله عنه said, "They are the sons of our uncles and members of our families and our brothers. We should release them in lieu of ransom. This ransom will strengthen us against them and it is possible that Allah will grant them guidance. These people then will assist us (in the course of Islam)".

Sayyiduna Umar رضي الله عنه on the other hand suggested, "Hand over to me so and so, who is my relative, so that I may kill him. Hand Uqail over to Ali and so-and-so to Hamza that they may strike off their necks. In this way we can show Allah that we have no love for the

mushrikeen in our hearts (even if they are our relatives.)"

Umar رضي الله عنه says, "Nabi ﷺ accepted the advice of Abu Bakr رضي الله عنه. The prisoners were thus released in lieu of ransom. "The next day when I visited Nabi ﷺ and Abu Bakr رضي الله عنه I found them both ***crying***. I asked, "O Nabi ﷺ what has made you both cry. Do tell me, so I can also cry, and if I cannot cry for that, then I may cry because of your crying"

Nabi ﷺ said, "I am ***crying*** on what has been placed before your companions on account of them having accepted ransom. (In other words) I have been shown the punishment that could have befallen them," and he gestured towards a tree close by saying, "the punishment had come as close as this tree." He then recited the verse that have been revealed in this regard,

> *"It is not for the Prophet that he should have prisoners of war (and free them with ransom) until he has made a slaughter (among the enemies) in the land. You desire the good of this world but Allah desires (for you) the Aakhirah. And Allah is Almighty and All-wise." (8:67)*

(Muslim, Ahmad, Abu Dawood, Tirmizi).



(6)

THE CRYING OF NABI ﷺ ONTHE SUFFERING OF ABU BAKR رضي الله تعالى عنه

In the early days of Islam, the Muslims kept their faith secret, on account of the fact that they were being constantly persecuted by the enemy. When the number of Muslims reached thirty nine, Sayyiduna Abu Bakr رضي الله تعالى عنه requested permission from Nabi ﷺ to preach and practise Islam openly. Though he hesitated initially, Nabi ﷺ finally permitted him to preach openly, upon which he proceeded to the Haram accompanied by a number of Believers with the object of Tableegh. As he delivered his sermon, (which was the first-ever public address on Tawheed in the history of Islam), to the assembly of disbelievers and *Mushrikeen*, they pounced upon him from all sides at one and the same time. Notwithstanding the fact that Abu Bakr رضي الله تعالى عنه held a prominent position among Makkan society, they kicked, beat and trampled him most violently, causing blood from his nose and ears to cover his entire face. He was finally left lying unconscious and his family members who heard about this brutal attack came and carried him to his home in this condition. Later in the evening when he regained consciousness, he was offered something to eat by his mother, but he refused as the only thing at that time

was his concern for the welfare and safety of Rasulullah ﷺ. He persistently enquired about Nabi ﷺ and vowed not to eat until he had seen him personally. His distraught mother finally took him to *Darul Arqam* to see Nabi ﷺ. As soon as Abu Bakr رضي الله عنه entered the house and saw his beloved friend, Nabi ﷺ he embraced him and cried profusely. Nabi ﷺ burst out ***crying*** on seeing the pitiable condition of his beloved friend. All the Believers present there also began weeping bitterly at this sad scene. Sayyiduna Abu Bakr رضي الله عنه then introduced his mother to Nabi ﷺ with the request that he make *dua* for her and invite her towards Islam. Nabi ﷺ thereupon first made *dua* for her and then invited hertoembrace Islam, which she readily did there and then. *(Fadhaa'il Aa'maal)*



(7)

THE CRYING OF NABI ﷺ UPON HIS UNCLE'S SUPPORT FOR HIM

Sayyiduna Uqail رضي الله عنه says, "The elders of the Quraish came to my father, Abu Talib and said, 'O Abu Talib, your nephew comes into our gatherings and tells us such things (about our deities) that greatly pains us. If it is within your power, then prevent him from coming to us."

Sayyidina Uqail says, "My father instructed me to call Nabi ﷺ to him, which I did."

Abu Talib said to him, "O my nephew, your are aware as to how I love you. Your people (the Quraish) have come to me and complained that you go into their gatherings (in the vicinity of the Ka'bah) and say such things to them that causes them pain. If you think it's appropriate, refrain from going to them."

According to one narration, Abu Talib said to Nabi ﷺ, "O my nephew, your people have come to me and said such and such things.... So please have mercy upon me and yourself, and do not place such a burden upon me which neither I nor you have the capability of bearing. Therefore refrain from saying those things that cause them pain."

Upon hearing these words, Nabi ﷺ thought that his uncle had changed his opinion about him, and that he might disgrace him, abstain from supporting him and surrender him to the Quraish.

He ﷺ said, "O my uncle if the sun is placed in my right hand and the moon in my left hand, then too I will not give up doing this work, until Allah grants me victory in this Deen, or I am totally annihilated in this effort."

Thereafter his eyes filled with tears and he started ***crying***.

As he turned to leave, Abu Talib on realizing his determination and commitment to the Deen said, "Continue with your mission and do as you please. Not a hair of yours will be harmed as long as I am alive."

(Tabrani- Baihaqı- Bidaayah)



(8)

THE TEARS OF NABI ﷺ UPON ABUNDANT FOOD

Sayyiduna ibn Abbas رضي الله عنه says that once in mid-afternoon, Abu Bakr رضي الله عنه left his house and went to the Masjid. When Umar رضي الله عنه saw him, he enquired from him as to what was the reason for him to come out of his house at this hour, to the Masjid.

Abu Bakr replied, "Hunger has bought me at this hour to the Masjid."

Umar رضي الله عنه said, "By Allah I have left my home for the same reason, hunger."

As they talked they were soon joined by Nabi ﷺ who enquired from them the reason for being at the Masjid at this unusual hour.

They replied, "C Nabi ﷺ, it is nothing but the pangs of hunger that has brought us here."

Nabi ﷺ said, "By Allah, I have also come here because of hunger."

He then said, "Come let us go."

The three of them then proceeded towards the home of Abu Ayyub Ansaari رضي الله عنه, where they learnt that he was at his orchard. Not very long after, he too came home, and enquired from them their visit at this unusual hour. Nabi ﷺ agreed that it was an unusual hour to be out. Ayyub Ansaari رضي الله عنه then went into his orchard and returned with a cluster of dates on which they were all types of dates (i.e. some fully ripe, some half ripe)

Nabi ﷺ asked him as to why he brought these types of dates.

Ayyub Ansaari رضي الله عنه replied, "I want you to eat from fresh dates and half ripe dates."

He then said, "I will slaughter a goat."

Nabi ﷺ said, "Do not slaughter one that yields milk."

He slaughtered a one-year old lamb and told his wife to bake some bread. He cooked half the meat and roasted the other half. When the meal was ready, he served it to Nabi ﷺ who placed a piece of meat on bread and said, "O Abu Ayyub, Go and give this to Faatimah, she hasn't eaten this type of food in a long while."

After Nabi ﷺ and his companions satiated themselves he said with ***tears*** in his eyes, "This meat and bread, these fresh and dry dates are blessings about which you are going to be questioned on the day of Qiyamah." *(Tabraani, Ibn Hibbaan in Hayatus Sahaba)*



(9)

THE TEARS OF NABI ﷺ UPON THEDEATH OF SAYYIDUNA SA'D BIN MU'AAZ رضي الله تعالى عنه

Sayyidah Ayesha رضي الله تعالى عنها says, "When Sa'd Ibn Mu'aaz passed away, Nabi ﷺ and all his Companions ***cried***."

She says, "Whenever Nabi ﷺ was overtaken by extreme grief, he held his noble beard."

Sayyidah Ayesha رضي الله تعالى عنها says, "When he returned after giving and ghusl and

burial to Sa'd ibn Mu'az رضي الله تعالى عنه, his ***tears*** were flowing onto his noble beard."

(Tabraani, ibn Jarir in Kanz and in Hayaatus Sahaabah)



(10)

THE TEARS OF NABI ﷺ UPON SEEING A GRAVE

Qutayba bin Muslim says that once Hajjaaj bin Yusuf delivered a sermon in which he mentioned a grave and he continuously said, " It is a place of loneliness, it is a place of desolation."

He cried and made those around him cry. He then said, "I heard Ameerul Mu'mineen Abdul Malik bin Marwaan say that he heard Marwaan relate, "When Sayyiduna Uthmaan رضي الله عنه addressed us, he said, that whenever Nabi ﷺ saw a grave or mentioned the grave he used to ***cry***."

(Ibn Asakir, in Kanz and Hayaatus Sahaabah)



(11)

THE TEARS OF NABI ﷺ UPON THE POVERTY OF SAYYIDUNA MUS'AB BIN UMAIR رضي الله عنه

Sayyiduna Ali رضي الله عنه says, "Once on a very cold morning I left my house in a state of hunger in the

hope of finding something to eat. I was unable to keep my feet on the ground because of the severe cold. I covered myself with two pieces of skin to keep warm. By Allah, I had nothing whatsoever in my house which I could eat, and if there was anything in the house of Nabi ﷺ, I would surely obtain it. I proceeded to the outskirts of Madinah and looked into the orchard of a Jew. He said to me, "O villager, what is the matter? Are you prepared to labour in lieu of one date for every bucket of water (which you draw from the well).

I agreed and entered the orchard. I began drawing water and he gave me one date for each bucket drawn, until I had a handful of dates. I then said to him that I had earned sufficiently. I ate the dates and drank the water. Thereafter I proceeded to Nabi ﷺ who was seated among his companions.

As we sat Sayyiduna Mus'ab bin Umair رضي الله عنه came into the gathering covered with a patched sheet. When Nabi ﷺ saw him in this state, he recalled the earlier days when Mus'ab رضي الله عنه had enjoyed abundant wealth and comfort. Upon seeing him in this present condition, ***tears*** filled the noble eyes of Nabi ﷺ and he ***cried*** profusely.

He then said, "What will your condition be (in the future) when each of you will wear one pair of clothes in the morning and another pair in the evening? You will drape curtains in your home, just as the Ka'bah is draped with the Ghilaaf."

The Sahaba asked, "Will we be better off in then, being spared of toil and be free to perform Ibaadah?"

Nabi ﷺ replied, 'No, Today you are in a better position than the time to come."

(Tirmizi and Hayaatus Sahaaba)



(12)

THE TEARS OF NABI ﷺ UPON THE DEMISE OF UTHMAAN BIN MAZ'OON رضي الله تعالى عنه

Ibn Shihaab reports, "Uthmaan bin Maz'oon رضي الله تعالى عنه once entered the Masjid wrapped in a striped sheet that was worn out in many places. He had patched it with leather. On seeing him in this condition, Nabi ﷺ was overtaken by such ***sadness*** that he and the companions ***wept***.

Ibn-Abbas رضي الله تعالى عنه says, "Nabi ﷺ came to Uthmaan bin Maz'oon on the day he passed away and knelt so close to him as though he were advising him about something. He then lifted his head and people saw signs of ***crying*** in his eyes. He again lowered his head and when he lifted it up, people saw that Nabi ﷺ was *crying*. Nabi ﷺ lowered his head towards him yet again and when he lifted it up, (soft) sounds of ***crying*** were heard. The people had now realized that Uthmaan

رضي الله عنه had really passed away, and they all began crying (loudly). Nabi ﷺ said, "What is this? This is the influence of shataan." The people immediately began reciting Istighfaar (Seeking forgiveness).

Nabi ﷺ then said, "O Abu Saa'ib (addressing Uthmaan), I am leaving you, and surely you have departed from the world in this manner that you have taken nothing from the world and the world has taken nothing from you."

(Abu Nu'aim, Tabraani in Hayaatus Sahabah)



(13)

THE TEARS OF NABI ﷺ UPON DEPARTING FROM THE UMMAH

Sayyiduna Abdullah bin Masood رضي الله عنه says, "Our Beloved Messenger of Allah, may my parents be sacrificed for him, and may my life be ransomed for him, indicated to us his final departure (from this world) six days before his demise.

As the days of his demise drew near, we were gathered at the home of Sayyidah Siddiqah (Ayesha رضي الله عنها). When Rasulullah ﷺ looked towards us his noble eyes filled with ***tears***, as he said, "Welcome to all of you.

May Allah bestow you with life, May He protect you, May He grant you refuge, May He assist you, May He elevate you, May He guide you, May He keep you safe, and may He accept you. I advise you to fear Allah and I am surrendering you over into the care of Allah, and I am making Him your caretaker. I am an open warner to you, warning you to abstain from oppression in the matter of Allah's servants and their cities."

He then said, "My time has drawn close and I am to return to Allah, to *Sidratul Muntaha* and *Jannatul Ma'wa*, and to *Rafeequl Aa'la*" (referring to Allah).

Sayyiduna Abdullah ibn Masood رضي الله عنه asked, "Who should give you *ghusl*?"

He replied, "A close relative."

We asked, "O Rasulullah, "What must we shroud you with?"

He replied, "In these very same cloths, or in white Egyptian sheets."

We asked, "Who should lead your *janaazah salaah*?"

And so saying we burst out crying, and Rasulullah ﷺ *cried* with us."

He then said, "Stop. May Allah forgive you and may He grant you a befitting reward on behalf of your Nabi. When you are completed with giving *ghusl* to me, then place me on my bed in this house. At the head

side of my grave, the angels will first perform *Salaah* upon me, then you may enter upon me in groups and send blessings and greetings upon me. No person, (woman) must cause me difficulty with her crying."

(Bazzar in Hayatus Sahaabah)



(14)

THE TEARS OF NABI ﷺ UPON THE CUTTING OFF THE HANDS OF A THIEF

Abu Mutrif says, "I witnessed a person who was brought to Sayyiduna Ali رضي الله عنه about whom the people were saying that he stole a camel.

Sayyiduna Ali رضي الله عنه said, "It is my opinion that you did not steal the camel."

The person replied, "I definitely stole it."

Sayyiduna Ali رضي الله عنه said, "You probably were mistaken about the camel (i.e. you took it by mistake)."

He replied, 'No, I actually did steal it.

Ali رضي الله عنه then issued the order, "O Qambar! (His slave) Take him away, tie up his fingers, light a fire

and call for the one who cuts hands, so that his hand may be cut off. Wait for me till I return."

When he returned he asked the person, "Did you really steal?"

The person replied, "No."

He was then released. The people enquired, "O Ameerul Mu'mineen, why did you release him?"

Ali رضي الله عنه said, "I sentenced him upon his own evidence and I released him upon his ownevidence."

He then related the following incident: "A person who stole was once brought to Rasulullah ﷺ, who issued the order that his hand be severed and it was done. He then burst into ***tears***. I asked him, "Why are you ***crying***? "O Rasulullah".

He replied, "Why should I not ***cry*** when the hand of my Ummati is being cut off?"

The companions said, "O Rasulullah why did you not forgive him?"

Rasulullah ﷺ said, "He is the worst ruler who pardons *hudood* (capital punishment). You must settle the matters of (pardoning) *hudood* between yourselves, do not bring them to me."

(Abu Ya'la in Kanz, Hayaatus Sahaabah)



(15)

THE TEARS OF NABI ﷺ UPON THE DEMISE OF HIS SON

Sayyiduna Mak'hool رضي الله عنه says that Nabi ﷺ entered (the home) supporting himself upon Sayyuduna Abdur Rahmaan bin Auf رضي الله عنه as his son Ibrahim رضي الله عنه was breathing his last.

When the child passed away, ***tears*** began flowing from the blessed eyes of Nabi ﷺ.

Sayyuduna Abdur Rahmaan رضي الله عنه said, "O Rasulullah, this is the very thing you prevent people from. If the Muslims see you ***crying***, they to will start crying."

When his ***tears*** stopped flowing, Nabi ﷺ said, "This is mercy, and he who does not show mercy, will not have mercy shown to him."

I have prevented people from *nauhah* (hysterical expression of grief by loud crying and tearing of cloths and pulling of hair), and I prevent people from proclaiming those qualities, which are not in that person, (i.e at the time of death people exaggerate qualities of deceased)."

Nabi ﷺ said, "If we were not promised to meet again on the day of *Qiyamah*, we would have ***cried*** even more and expressed greater ***grief***..

Undoubtedly, we are ***grieved*** by his death, our ***tears*** are flowing, our hearts are ***upset***, but we cannot utter such things that would displease our Rabb."

According to another narration, " Sayyiduna Anas bin Malik رضي الله عنه says, "I saw Ibrahim, the son of Nabi ﷺ as he breathed his last in the noble presence of Rasulullah ﷺ. ***Tears*** flowed from the eyes of Nabi ﷺ and he said. "My eyes are ***flowing***, my heart is ***grieved***, but we will only say that which pleases Allah." *(Ibn Sa'd, Hayaatus Sahaabah)*



(16)

THE TEARS OF NABI ﷺ UPON THE DEMISE OF HIS GRANDSON

Sayyiduna Usamah bin Zaid رضي الله عنه says, "We were in the company of Nabi ﷺ when one of his daughters sent a messenger to him to come (to her house), as one of her children were in the throes of death. Nabi ﷺ sent the messenger back to inform her that, "Allah is the owner of that which he has taken back, and whatever He has granted. Everything has an appointed

time with Allah. So she must exercise *sabr* and hope for reward." The messenger returned a short while later and informed him that she requests on oath that he must come to her house. Nabi ﷺ rose from his place and accompanied by Sayyiduna Sa'd ibn Ubadah, Muaaz ibn Jabal, Ubay bin Ka'b and Zaid bin Thabit and others رضي الله عنهم and myself, proceeded towards his daughters house. The ailing child was brought to Nabi ﷺ and it was clear that the child was fighting for its life, and (gurgling) sounds like an old water bag were emanating from the child. On seeing him in this condition, ***tears*** filled the noble eyes of Nabi ﷺ. Sa'd رضي الله عنه asked, "What is this, O Rasulullah? (i.e how is it that you are crying?) He replied, "This is the mercy that Allah has placed in the hearts of His servants, and it is a fact that Allah shows mercy upon those servant of His, who show mercy upon others." *(Tirmizi - Abu Dawood - Hayaatus Sahaabah)*



(17)

THE TEARS OF NABI ﷺ AS HE DELIVERED ADVICES

According to a narration, once as Sayyiduna Abu Bakr رضي الله عنه delivered a sermon he said, "Have shame from Allah. By Allah, ever since I have pledged allegiance to Nabi ﷺ I have never left my head uncovered even when answering the call of nature." According to one

narration, he was seated on the pulpit and he burst out crying. He said, in the first year when Nabi ﷺ stood on the pulpit, he *cried*, and said, "Seek forgiveness from Allah and ask for safety (*Aafiyah*) because after Imaan, no one has been given a better thing than safety. Always speak the truth because truth is goodness and both these things lead one into Jannah. Refrain from lying, because lying is immorality and both these things lead one into Jahannam. Do not be jealous upon each other, nor harbour malice, nor sever ties as you are all servants of Allah and brothers."

(Ibn Hibbaan, Tirmizi, Nasa'ee ,Hayaatus Sahaabah)



(18)

THE TEARS OF NABI ﷺ OUT OF FEAR OF JAHANNAM

Ummul Mu'mineen Sayyidah Hafsah رضي الله عنها says, "One night Nabi ﷺ came to me, and placed his blessed head on my shoulder. I was cleaning his beard and my brother Abdullah was reciting Quraan. When Nabi ﷺ heard his voice he sat up. I placed my head under his arms and rested. As my brother read this verse,

"And nay, they will be deprived from seeing their Rabb on that day."

Nabi ﷺ began ***crying*** and his ***tears*** dropped onto me. I got up and held his head. After a while I asked him, "Are you ***crying*** for *jannah*?" He replied, "No" I asked, are you ***crying*** out of fear of *jahannam*?" He replied, "Yes. I am desirous, I am desirous, I am desirous (of meeting my Rabb). "He repeated those words until his blessed ***tears*** fell on the floor. According to a hadeeth, "He who cries out of fear of Jahannam in this world, Allah will enter him into Jannah smiling." It was once asked from Nabi ﷺ, "who is a *Wali* (saint)?" "He replied, "Those whose faces have become pale out of sleeplessness (staying up for *ibaadah*) and whose eyes have become weak because of crying (out of the fear of Allah.)" He also said, "He who remembers (cries) Allah in solitude will be under the shade of Allah's throne on the day of *Qiyaamah*." *(Jaleesun Nasiheen)*



(19)

THE TEARS OF NABI ﷺ UPON THE PUNISHMENT OF THE GRAVE

Sayyiduna Ali رضي الله عنه says, "Once Nabi ﷺ hastened towards the graveyard and exclaimed, "*labbaik*". When he reached the graveyard, he began ***crying*** and kept his head lowered. After a while he raised his head and very happily departed from there and proceeded

towards the Masjid. When I enquired from him what happened, he said, "The inmate of the grave was being punished and he called out that the grave is surrounded by fire. I asked Allah what the person is being punished for?" Allah said he used to utter vulgarities in the world.

The Sahabah then said, "O! Rasulullah, make dua that Allah eases (removes) the punishment of the grave for the Ummah." *(Jaleesun Naasiheen)*



(20)

THE CRYING OF NABI ﷺ WHEN SAYYIDAH KHADEEJAH رضي الله تعالى عنها REQUESTED FOR A SHROUD

It is recorded in *"Mashaariqul Anwaar"* that punishment in the grave takes various forms. From among them is that the face of a person is turned away from the direction of *Qiblah.*

Once Sayyidah Khadeejah رضي الله تعالى عنها asked Sayyidah Faatima رضي الله تعالى عنها to ask Nabi ﷺ if he would give his turban or his sheet for her shroud after her demise?"

Upon receiving this request, Nabi ﷺ burst into ***tears.*** He then came to her and said, "If you desire to be

shrouded in my skin, I will definitely give you that as well, but what benefit do you think it will serve? She said, "I hope to be saved from the punishment of the grave thereby."

She then said, "After my burial will you find out what my condition is? It must not happen that my face is turned away from Qiblah." Again Nabi ﷺ burst into ***tears***. *(Jaleesun Naasiheen)*

Note: The Ulama and those imbued with strong recognition of Allah and spirituality have mentioned that those who harbour dislike and contempt for the noble Sunnah of Nabi ﷺ will have their faces turned away from the Qiblah when they are buried and in substantiation have cited a number of incidents in this regard.



(21)

THE TEARS OF NABI ﷺ UPON THE MARTYRDOM OF SAYYIDUNA JA'FAR رضي الله تعالى عنه

Sayyidah Asmah bint Umais رضي الله تعالى عنها says, "When Ja'far رضي الله تعالى عنه and his companions were martyred, Nabi ﷺ came to my house. At that time I was kneading dough. I bathed my children, oiled their hair and tidied them." Rasulullah ﷺ said, "Bring Ja'far's kids to me." When I took them to him, he kissed them and

hugged them, and *tears* flowed from his eyes. I asked him, "May my parents be sacrificed for you, O Rasulullah! Has any news regarding Ja'far been received?" He replied, "Yes, he has been martyred today" *(Usdul Ghaabah)*



(22)

THE TEARS OF NABI ﷺ UPON THOSE WHO DO ACTS OUT OF OSTENTATION (SHOW)

Sayyiduna Shaddaad bin Aus رضي الله عنه says, "I saw Rasulullah ﷺ *crying*. I asked him the reason. He replied, "I do not fear for my Ummah worshipping idols, but rather, I fear that they would do deeds for show." *(Durratun Naasiheen)*



(23)

THE CRYING OF NABI ﷺ UPON THE PUNISHMENT OF CERTAIN WOMEN

Sayyiduna Ali رضي الله عنه says, "Faatimah and I was visited Nabi ﷺ and we found him *crying*. We asked

him as to why he was crying?" He replied, "I recalled the severe punishment that was meted out to certain women which was shown to me on the night of *Meraaj*, therefore I am ***crying***." I asked him, "What did you see?" He said,

(1) "I saw a woman being hung by her hair while her brains were boiling.

(2) I saw a woman being hung by her tongue while her hands were protruding behind her.

(3) I saw a woman being hung by her breast and her hands were tied behind her and drops of *zaqqoom* (a tree of *jahannam*) were been dropped into her throat.

(4) I saw a woman hanging, her hands and feet were tied close to her forehead and snakes and scorpions were let loose on her.

(5) I saw a woman devouring her own body and a fire was burning behind her.

(6) I saw a woman who was being cut with scissors.

(7) I saw a woman whose face was darkened and she was devouring her intestines.

(8) I saw a woman who was mute, blind and deaf, and she was imprisoned in a trunk of fire. Her brains were boiling out of her head, and she emitted a stench that was worse than rotten flesh.

(9) I saw a woman with a hand (resembling the paw) of a pig and a body of an ass, upon whom punishment was being inflicted.

(10) I saw a woman with the looks of a dog, and scorpions and snakes were entering her mouth and her private parts and exiting from her rectum, while the angels were whipping her with lashes of fire.

Upon hearing all this, Sayyidah Faatimah رضي الله عنها rose and said, "O my beloved father, O! the coolness of my eyes, what actions have these women done to deserve such punishment?

Nabi ﷺ said, "O Faatimah!

The **first** woman never concealed her hair from strange men.

The **second** woman caused much difficulty to her husband with her tongue and whichever woman causes difficulty to her husband with her tongue, Allah will lengthen her tongue to seventy cubits on the day of Qiyaamah and tie her tongue behind her back.

The **third** woman suckled other babies without the permission of husband.

The **forth** woman left the husbands home without his permission and never purified herself after menses, *nifaas*, (childbirth) with *ghusl*.

The **fifth** woman beautified herself for other men and used to backbite.

The **sixth** woman displayed her beauty and parts of her body (to strangers).

The **seventh** woman despite having the ability to perform *ghusl, wudhu, and salaah*, did not do so.

The **eighth** woman used to lie and, slander.

The **ninth** woman used carry tales.

The **tenth** woman harboured malice in her heart for her husband.

(Durratun Naasiheen)



(24)

THE CRYING OF NABI ﷺ UPON THE QUESTION POSED BY SAYYIDUNA MU'AAZ BIN JABAL رضي الله تعالى عنه

Sayyiduna Muaaz ibn Jabal رضي الله تعالى عنه says, "I asked Nabi ﷺ what was the meaning of this verse:

> *"The day the trumpet is sounded, and you will come forth in groups. (78:18)"*

Upon hearing this question Nabi ﷺ *cried* so excessively that his clothes became wet with *tears*.

Then he said, "O, Muaaz, you have indeed asked a very good thing. On the day of *Qiyaamah*, my Ummah will be divided into twelve groups.

(1) The first group will be those who will rise from their graves and they will have no limbs. They were the ones who troubled their neighbours.

(2) The second group will rise from their graves with faces of swine. They were those who were lazy and heedless of Salaah.

(3) The third group will rise from their graves with bloated stomachs like huge mountains. Inside their stomachs will be snakes and scorpions. They were the ones who did not pay the *Zakaah* on their wealth.

(4) The forth group will rise from their graves with blood oozing out of their mouths. They will be those who used to take wealth (falsely) from others by taking oaths in the name of Allah.

5)The fifth group will rise from the grave with a stench more horrendous than the stench of rotten corpses, emanating from their bodies. They were those who perpetrated evil acts secretly out of fear of people but had no fear of Allah.

(6)The sixth group will wake up from their graves with their throats slit. They will be the one who gave false evidence.

(7)The seventh group will rise without tongues, and blood and pus will be flowing from their

mouths. They will be those who deliberately withheld themselves from giving evidence (despite having the power to do so)

(8)The eighth group will be raised from their graves on their heads. They are those who committed *zinaa* (adultery) and died without repentance.

(9)The ninth group will rise with darkened faces and will have fire burning in their bellies. They are the ones who oppressively consumed the wealth of orphans.

(10) The tenth group will rise as lepers and those afflicted with white liver. They will be those who displeased and disobeyed their parents.

(11) The eleventh group will rise blind, with teeth the size of horns of an ox and their lips hanging down their chest, their tongues hanging down till their thighs and there will be excrete emanating from their stomachs. They are the ones who consumed liquor.

(12)The twelfth group will wake up with faces shining like the full moon. They will cross the bridge of *siraat* with the speed of lightning. They are the ones, who were punctual in Salaah, performed good deeds, abstained from sin and they died after repentance. Their reward will be Jannah and Allah's mercy.

(Durratun-Naasiheen)



(25)

THE TEARS OF NABI ﷺ UPON THE DEMISE OF AN ANSAARI CHILD

Sayyiduna Anas رضي الله عنه says, "Nabi ﷺ once visited a certain tribe and I too was present there. An Ansaari lady sent a message to him that her son was in the throes of death, and she requested him to come to the house.

Nabi ﷺ went to the house, accompanied by the Companions. He took the child onto his lap, and in a short while the child passed away.

His eyes began flowing with tears, and he said, "Allah Ta'ala has taken away the trust from his servants and to him belongs what has not been taken. Every matter has an appointed time by Allah. Therefore exercise patience and obtain reward."

Rasulullah ﷺ said, "A servant obtains elevated ranks in Jannah which cannot be obtained through *Salaah*, *Fasting*, *Haj* or any other *Ibadaah*."

It was asked, How will he obtain it?"

He replied, "Through the Sabr that one exercises when being afflicted with a calamity." *(Jaleesun Naasiheen)*



(26)

THE TEARS OF NABI ﷺ UPON HEARING THE INCIDENT OF DAHYAH KALBI

Sayyiduna Abu Bakr رضي الله عنه says, "Dahya Kalbi رضي الله عنه was a leader from among the Arabs. Rasulullah ﷺ greatly desired that he embrace Islam because he had seven hundred households under him, and he made *dua* regularly for him.

"O Allah! Guide Dahya towards Islam." When Dahya رضي الله عنه decided to embrace Islam, Allah informed Nabi ﷺ, 'I have illuminated Dahya's heart to Islaam, and he will be coming to you.' When Dahya رضي الله عنه entered the Masjid, Rasulullah ﷺ removed the sheet he was wearing on his back and spread it on the ground. He then gestured to Dahya رضي الله عنه to sit on it. On being accorded such respect and honour, Dahya رضي الله عنه burst out crying (out of joy). He then lifted the sheet, kissed it and rubbed it over his eyes. He said, "O Rasulullah, explain to me the requirement for embracing Islam.

Rasullullah ﷺ said, "The requirement for embracing Islaam, is to declare "there is none worthy of worship but Allah and Muhammed is Allah's messenger." Again, Dahya burst out crying.

Rasulullah ﷺ asked, "O Dahya, are you crying out of joy of embracing Islam or are you crying for some other reason.?" He replied, "I have committed many major sins. Will I be forgiven? If it is Allah's command I am prepared to give all my wealth in charity". Rasulullah ﷺ asked, "What are those sins?" He replied, " I was the chief of my tribe and I detested this, that someone should say that the son of so and so is the son-in-law of Dahya. Therefore I murdered seventy of my daughters with my own hands. Upon hearing this, Rasulullah ﷺ was left totally stunned. Just then Jibra'eel (Alayhi Salaam) descended and said, "O Messenger of Allah! Allah Ta'ala has commanded me to inform Dahya, "When I have forgiven your kufr of sixty years, why won't I forgive your sin of murdering seventy daughters. At this point Rasulullah ﷺ was *crying* and so were his Companions. He then said, "O Allah you have forgiven Dahya for his major sins merely by his reciting the kalimah once, then why won't you forgive the rest of the Ummah whereas they have been reciting the kalimah all their life? *(Durratun Naasiheen)*



(27)

THE TEARS OF NABI ﷺ AS HE PERFORMED SAJDAH

Sayyiduna Abu Hurairah رضي الله عنه says, Rasulullah ﷺ said, "On the night of Bara'ah, Jibraeel عليه السلام came to

me and said, "O Muhammad! this is the night in which the doors of heavens and the doors of Mercy are opened. Raise your hands and your head towards the skies and make *dua.* Rasulullah ﷺ said, "O Jibraeel! what night is this?" Jibraeel عليه السلام replied, "It is the night in which three hundred doors of Mercy are opened. Allah forgives everyone except those who commit shirk, practice black magic, fortune telling, harbour malice, habitually consume liquor, persistently commit *zina*, consume interest, disobey parents, carry tales, or severe family ties.

Allah will never forgive them until such time that they repent sincerely and discard these evils."

Thereafter Nabi ﷺ left his house and performed Salaah and ***cried*** in *sajdah* for a long while, and he said, "O Allah! I seek refuge in Your pardon from Your punishment, and I seek Your pleasure from Your anger, and I seek refuge with You from You, splendid is Your countenance, I am unable to enumerate Your praises, You are as You praised Yourself. All praises are for You until You become pleased."

(Durratun Naasiheen)



(28)

THE CRYING OF NABI ﷺ FOR HIS UMMAH IN THE GRAVE

According to some narrations, when a servant of Allah cries out of the fear of Allah and sheds tears, then for every tear, Allah creates a tree which is known as the Tree of Honour. When the winds or fear and grief blow over this tree, sounds of *"Oh! Muhammad"* are heard from it.

This sound is then conveyed to the noble grave of Nabi ﷺ where he is made to hear it.

Nabi ﷺ then begins ***crying*** for his Ummah in the *qabr* and sheds ***tears*** From every tear Allah creates a tree that is known as the tree of shafaa`at (intercession). When the winds of Prophethood blow over this tree, voices of *"O Ummah!"* emanate from it. Allah spreads this voice throughout the heavens, which are then heard by the angels. They fall into *sajdah* and cry, calling out "O Ummat of Muhammad!" When Allah hears them crying, he asks them, "Why are you crying?" They reply, "O Allah you know very well why we are crying. We are crying for the Ummah of Muhammad." Allah says, "O my angels, bear witness that I have forgiven every Ummati of Muhammad who cries out of fear of me." *(Durratun Naasiheen)*



(29)

THE CRYING OF NABI ﷺ ON THE PLAINS OF MAH'SHAR (RESURRECTION)

According to some narrations, on the day of Qiyamah, Allah will address the *Lowhul Mahfooz* (preserved tablet), "Where is my *amaanah* (trust, referring to the Quraan)?"

It will reply, "O Allah, I had handed it over to Israfeel in its perfect and complete form.

Allah will then ask Israfeel (Alayhis Salaam), "Where is the *amanaah*?"

He will reply, "I handed it to Mika'eel عليه السلام."

Allah will ask Mika'eel, "Where is the *amanaah*?"

He will reply "I handed it to Jibra'eel عليه السلام.

Allah will ask Jibraeel, "Where is the *amanaah*?"

He will reply, "I handed it to Muhammad ﷺ."

Allah will say, call my Beloved with utmost love."

Jibra'eel عليه السلام will then go to Nabi ﷺ and call him. When he comes before Allah, Allah will ask him, "Did Jibra'eel hand the *amaanah* to you?"

Nabi ﷺ will reply, "Yes."

Allah will then ask, "What did you do with it?"

Rasulullah ﷺ will say, "I handed the *amaanah* to my *ummah*."

Allah will say, "Call the *Ummah* of Muhammad, so that I may question them.'

Rasulullah ﷺ will say, O Allah my *ummah* is very weak, they do not have the ability to answer you. O Allah permit me to go to Aadam ﷺ."

Allah will permit him to go to Aadam ﷺ. He will say, "O Aadam, you are

Abul Bashar, (father of mankind) and I am their prophet. If any difficulty is to befall them it will cause me grief and distress. Therefore you carry half their burden of sins and I will carry the other half. Aadam ﷺ will reply, I am unable to do so as I have my own matters.

Thereafter Nabi ﷺ will return to the *Arsh (Throne)*, and fall into *sajdah* and ***cry*** profusely. He will say, "O Allah, I am not ***crying*** for myself, or for Faatimah or for Hasan and Husain, I am ***crying*** and begging foı my Ummah.

Allah through his kindness and compassion will say, "O Muhammad, raise your head and ask. We will grant you. Intercede and we will accept your intercession. I will grant to your Ummah in such abundance that you

will become pleased, and I will give even more than that."

Allah says in the Quraan,

> *"Soon your Rabb will grant you, so that you are pleased." (Sura Dhuha)*

(Durratun Naasiheen)



(30)

THE CRYING OF NABI ﷺ ON THE NIGHT OF BARAA'AH

Sayyiduna Ayesha رضي الله عنها says, "One night I was lying down (asleep) next to Nabi ﷺ. When I woke up, I did not find him next to me. I was disturbed, because I thought Nabi ﷺ went to one of his other wives. I began searching for him, but did not find him. Then I came to Faatimah's door and knocked. A voice asked "Who is there? I said, "This is Ayesha, and I am looking for Nabi ﷺ."

Upon hearing me, Ali, Faatimah ,Hasan and Husain رضي الله عنهم emerged from the house. I asked them, "Where can I find Nabi ﷺ? They replied, "In the *Masjid*." When we went to the *Masjid* he was not there either. Sayyiduna Ali said, "Maybe he is gone to *Baqee* (cemetery)." So we went to the cemetery of *Baqee* and there we saw a light, close to one of the graves. Ali رضي الله عنه said, "This is the light of Nabi ﷺ. As we drew

closer, we found Nabi ﷺ ***crying*** with his head lowered and he was not aware that we were there. He was ***crying*** and saying, "O my Allah, if you punish them, they are your servants. And if you forgive them you are all wise." When Sayyidah Faatimah رضي الله عنها saw him, she went up to him and lifted his head and asked "O Father, has some revelation come unto you. Nabi ﷺ said, "No, O Faatimah, neither is an enemy going to attack, nor has any revelation come upon me. This is the night of Baraa'ah and I am making *dua* to Allah." He then addressed me, "O Ayesha, when it will be the Day of Qiyaamah, I will fall into *sajdah* and beg Allah for Mercy and I will intercede (for the sinners). If you wish to please me then assist me by making *dua* to Allah. They all fell into *Sajdah* and joined him in *dua* till the break of dawn.

(Durratun Naasiheen)



(31)

THE CRYING OF NABI ﷺ AT THE THOUGHT OF BEING SEPERATED FROM HIS UMMAAH

Sayyiduna ibn Abbas رضي الله عنهما says, "Jibra'eel (Alayhi Salaam) made mention of a person from the Bani Isra'eel (by the name of Sham'oon) who fought the enemy for thousand months, performed nightly Ibadah

for a thousand years as well as having made great effort in the path of Allah for a thousand years. Upon hearing this, the Noble Sahabah burst out crying, saying, "O Rasullullah, they will earn a very great reward (having such long ages). Allah then revealed Suratul Qadr via Jibra'eel (Alayhi Salaam), that your Ummah will be granted the night of Qadr." The *Ibaadah* of Laylatul Qadr is more virtuous than the *Ibaadah* of Sham'oon.

According to another narration two *rakaats* of Salaah on Laylatul Qadr is greater than fighting in the path of Allah for a thousand years. According to a narration, when the time of the demise of Nabi ﷺ began drawing closer, he became sad and ***cried*** at the thought of being separated from the Ummah. He said, "When I leave this world, who will send Greetings upon my Ummah? Allah then revealed Surah Qadr and comforted him that the angels will continue sending peace upon them, and he does not need to be distressed. *(Durratun Naasiheen)*



(32)

THE SADNESS OF NABI ﷺ UPON THE TAUNTS OF THE DISBELIEVERS

Sayyiduna Ibn Abbas رضي الله عنهما says that Aas Bin Waa'il once met Nabi ﷺ at the entrance of Masjidul Haraam.

After discussing with him, he returned to the gathering of the disbelievers who asked him, "Who were you speaking to?"

He replied, "With *Abtar*."(One whose male offspring is cut off)

The disbelievers taunted Nabi ﷺ with this label after the demise of his son Ibrahim رضي الله عنه. Upon hearing about this Nabi ﷺ became *extremely saddened* and grieved.

In order to comfort him, Allah Ta'ala revealed *Suratul Kauthar*. Further Allah Ta'ala said, "If your son were to live, he would either be a prophet or not. If he was not a prophet, then there was no pride for you. If your son became a prophet then O Muhammed you would not be *Khaatamun Nabiyeen*.

If I have attached your name to mine in the Kalima, Athaan, Iqaamah and Salaah, how can you then be *abtar*, your enemy is *abtar*." (i.e though Nabi ﷺ does not have any male offspring to keep his name alive, the entire Ummah till the day of Qiyama will continue to keep his name alive with honour through their association to the various acts of Ibadah, whereas the enemy have none to remember them, except with contempt.) *(Durratun Naasiheen*



(33)

THE CRYING OF NABI ﷺ WHEN HIS COMPANIONS CRIED

Sayyiduna Abu Hurairah رضي الله عنه says, "when the verse

> *"What, do you wonder at this statement (the quraan), and you laugh and do not cry"*

was revealed, the companions and *Ashaabus Suffah* cried so profusely that tears flowed down their cheeks." When Nabi ﷺ saw them crying, he too started ***crying*** On seeing him crying, the companions cried even more. Nabi ﷺ then said, "He who cries out of the fear of Allah, will not enter hell, and he who persists in sin will not enter Jannah.

(Bayhaqi, Hayaatus Sahaabah)



(34)

THE CRYING OF NABI ﷺ WHEN LISTENING TO THE QURAAN

Sayyiduna Abdullah bin Mas'ood رضي الله عنه says, "Rasulullah said to me, "Recite Quraan" I said, "Oh

Rasullulah ﷺ, Should I recite the Quraan to you whereas the Quraan has been revealed to you." Rasulullah ﷺ said, "I wish to listen to Quraan from someone else."

Abdullah bin Masood رضي الله تعالى عنه says, "I started reciting from *Surah Nisaa*,and when I reached the verse,

> *"So how will it be, when we bring forth a witness from every Ummah, and we will bring you (O Muhammad) a witness over them."*

Nabi ﷺ said, "Enough." When I looked at him, ***tears*** were rolling down his cheeks *(Bukhari)*



(35)

THE CRYING OF NABI ﷺ UPON THE DEATH OF THAABIT BIN RABEE' رضي الله تعالى عنه

Abu Habeeb رضي الله تعالى عنه says, "Rasulullah ﷺ visited Thaabit bin Rabee' during his last illness. He was already in the throes of death. Nabi ﷺ called out to him. He did not respond. Upon seeing this condition, Nabi ﷺ started ***crying***, saying "If he heard me, he would have surely answered me. The sweat that is running down his forehead is as the result of the pangs of death."

Upon hearing this, the womenfolk started weeping. Sayyiduna Usaama رضي الله تعالى عنه prevented them, but Nabi ﷺ told him, "let them weep, (as their weeping is free from screaming and wailing.)" *(UsdulGhaabah)*



(36)

THE CRYING OF NABI ﷺ UPON SEENG THE NECKLACE OF SAYYIDAH KHADEEJAH رضي الله تعالى عنها

Sayyidah Zainab رضي الله تعالى عنها, the beloved daughter of Nabi ﷺ was born ten years before prophet hood, when Nabi's ﷺ age was thirty years. She was married to her cousin, Abul Aas bin Rabee'. She was unable to accompany Nabi ﷺ on the journey of *hijrah*. When the battle of Badr was fought, her husband was forced to accompany the disbelievers, and he was subsequently captured by the Muslims.

In order for the prisoners of war to be released, the Makkans sent ransom to Madinah, and among this wealth was the necklace of Sayyidah Khadeejah رضي الله تعالى عنها. When Nabi ﷺ saw the necklace, old and sweet memories of his beloved late wife were evoked that caused him to ***weep*** bitterly. After consultation with the noble Sahabah it was decided that Abul Aas

be released in lieu of sending Sayyidah Zainab رضي الله تعالى عنها to Madinah.

He adhered to this condition and as soon as he reached Makkah he sent Zainab رضي الله تعالى عنها to Madinah.

(Fadhaa'il Aa'maal)



(37)

THE CRYING OF NABI ﷺ UPON THE MARTYRDOM OF ZAID رضي الله تعالى عنه

Sayyiduna Usamah bin Zaid رضي الله تعالى عنه says that when my father was martyred, I came to Nabi ﷺ. As he saw me approaching him, ***tears*** began flowing from his noble eyes.

When I went to visit him the next day, he said to me, "When I see you today, I still feel the same pain and ***grief*** as I had felt yesterday."

(Ibn abi Shaybah ,Hayaatus Sahaabah)



(38)

THE CRYING OF NABI ﷺ UPON THE CRYING OF THE DAUGHTER OF SAYYIDUNA ZAID رضي الله تعالى عنه

Sayyiduna Khalid bin Shameer رضي الله تعالى عنه says, "When Zaid bin Haaritha رضي الله تعالى عنه was martyred, Nabi ﷺ went to his house. As soon as Zaid's رضي الله تعالى عنه daughter saw Nabi ﷺ, she burst out crying. Upon this Nabi ﷺ ***cried,*** and he ***cried*** so bitterly that his voice choked. Sayyiduna Sa'd ibn Ubaadah asked, "Oh Rasulullah, what is this?" Rasulullah ﷺ replied, "this is the ***crying*** of the lover for the beloved." *(Hayaatus sahaabah)*



(39)

THE TEARS OF NABI ﷺ UPON THE LENGTHY JOURNEY OF SAYYIDUNA ALI رضي الله تعالى عنه

Sayyiduna Abu Raafi' رضي الله تعالى عنه says, "Rasulullah ﷺ appointed Sayyiduna Ali رضي الله تعالى عنه as his deputy on the occasion of the journey of *hijrah*. He instructed

him to remain behind and return all the valuables that were kept in his custody to their respective owners and only thereafter come to Madinah. He further instructed him to sleep in his (Rasulullah's) bed on the very night that he left his house for the journey of *Hijrah* to Madinah. The enemy somehow managed to look into the room of Nabi ﷺ and when they saw someone in the bed of Rasulullah ﷺ they assumed that it was Nabi ﷺ who was sleeping there, whereas in reality it was Ali رضي الله عنه. This misconception thus prevented them from grasping the reality of the situation that Nabi ﷺ had already departed from his house and as such did not pursue him. It only dawned upon them in the morning that it was in fact Ali رضي الله عنه who had been sleeping in the bed of Rasullulah ﷺ. They also believed that Nabi ﷺ was still somewhere in Makkah as (in their opinion) he would not leave without Ali رضي الله عنه and therefore delayed searching for him. After discharging his responsibility of returning the valuables to their respective owners, Ali رضي الله عنه secretly left for Madinah, travelling by night and hiding by day. When he finally reached Madinah, Nabi ﷺ called for him. Ali رضي الله عنه was unable to walk. Nabi ﷺ personally went to meet him and on seeing his weak condition, his swollen and bleeding feet, Nabi ﷺ burst out ***crying***. He placed some of his noble saliva on the feet of Ali رضي الله عنه and made *dua* for him. The effect of this was that Ali رضي الله عنه never experienced any difficulty in his feet ever again.

(Usdul Ghaabah)



(40)

THE CRYING OF NABI ﷺ UPON FORGIVENESS OF ONE THIRD OF THE UMMAH

Sayyudina Abu Nusair bin Saeed narrates that Rasulullah ﷺ said, "On the 13th Sha'baan, Jibra'eel عليه السلام came to me and said, 'Rise, O Muhammad, it is the time of *Tahajjud*. Make *dua* on behalf of your Ummah.' "

Nabi ﷺ rose and did accordingly.

At the time of dawn, Jibra'eel عليه السلام descended and gave glad tidings to Nabi ﷺ that "Allah has forgiven one third of your Ummah."

Upon this Nabi ﷺ ***cried*** and said, "O Jibra'eel, tell me about the remaining two thirds, what has happened to them?"

Jibraeel عليه السلام replied, "I have no knowledge about that."

On the following night, Jibra'eel عليه السلام reappeared and once more exhorted Nabi ﷺ to rise and make *dua*, as he had done the previous night. Once again, at the time of dawn, Jibraeel عليه السلام descended and informed Nabi ﷺ that Allah had forgiven two thirds of the

Ummah. Nabi ﷺ again ***cried*** and said, "Tell me about the remaining third."

He replied, "I have no knowledge about it."

Then when it was the 15th of Shabaan, the Night of *Bara'ah*, Jibraeel عليه السلام delivered the glad tidings to Nabi ﷺ that the entire Ummah has been forgiven, provided that they do not ascribe partners to Allah in His Being or His attributes. Jibraeel عليه السلام then said, "O Muhammad, turn your head towards the sky and look. What do you see?"

When Nabi ﷺ looked up, he saw that all the doors of the Heavens were open and all the angels from the first heaven till the Arsh of Allah were in *sajdah*, seeking forgiveness for the Ummah of Nabi ﷺ. At the door of each heaven an angel was making an announcement:

The angel at the **first** heaven was proclaiming, "Glad tidings for the one who performs *ruku* on this night."

The angel at the **second** heaven was proclaiming, "Glad tidings for the one who performs *sajdah* on this night."

The angel at the **third** heaven was proclaiming, "Glad tidings for the one who makes *zikr* on this night."

The angel at the **fourth** heaven was proclaiming, "Glad tidings for the one who supplicates to his *Rabb*."

The angel on the **fifth** heaven proclaimed, "Glad tidings for the one who cries out of the fear of Allah on this night."

The angel on the **sixth** heaven proclaimed, "Glad tidings for the one who performs an act of goodness and virtue on this night."

The angel on the **seventh** heaven was proclaiming, "Glad tidings for the one who recites Quraan on this night." Then this same angel proclaimed, "Is there anyone who is asking for anything, so that he may be granted it? Is there anyone supplicating so that his supplication may be answered? Is there anyone seeking repentance, so that his repentance may be accepted?" *(Durratun Naasiheen)*



(41)

THE GRIEF AND SADNESS OF NABI ﷺ UPON THE WORDS OF A WRETCHED PERSON

Ibn Rumaan and Ibn Abi Bakr رحمهما الله narrate that once, during the Fair of Ukaaz, Nabi ﷺ visited the camps of the Bani Kindah tribe. None of the Arab tribes treated him as kindly as this tribe. Upon feeling the kindness and sympathy expressed by them, he began extending his message of Islam to them. He said to them, "I invite you to worship Allah alone, besides whom there is no partner, and I wish that you support and protect me (in my mission) as you protect yourselves. If I am successful in my mission you will

have a free choice (to accept or reject my message) and I will not compel you to do anything."

The majority of this tribe said, "Your message is good, but we will continue worshipping that which our ancestors worshipped."

A young person from the group said, "O people, you should accept his message and follow him before others surpass you in this matter. By Allah, all the People of the Book are saying that a prophet will emerge from among us and the time for that event is close at hand."

A one-eyed person in that gathering said, "Give me a hearing as well. This person (Nabi ﷺ) has been rejected by his own people and if you support him in his mission, you will be inviting war from all the Arabs. It is not appropriate to do so."

Upon hearing these words, Nabi ﷺ was greatly ***saddened*** and he left that camp. *(Hayaatus Sahabah)*



(42)

THE CRYING OF NABI ﷺ UPON RISING FROM THE GRAVE

Sayyiduna Ibn Abbas رضي الله عنهما narrates from Rasulullah ﷺ who says, "When Allah Ta'ala created the Earth

and the Skies, He also created the Trumpet in which there were eleven segments. The Trumpet was then given to Israfeel عليه السلام. He has it placed in his mouth, with his ears attentive towards the Throne, awaiting the command of Allah to begin blowing it."

Sayyiduna Abu Hurairah رضي الله عنه asked, "O Rasulullah, what is the Trumpet?"

He replied, "It is a huge horn, (shaped) like the horn of an ox. By Him in whose hands is my life, each segment of the Trumpet is the size of the Earth and the Sky. The Trumpet will be blown thrice: first to create terror and fear; second, to bring about death and the third time to resurrect souls. When Allah Ta'ala issues the command to Israfeel عليه السلام to blow the Trumpet the first time, everything on the Earth and the Heavens will be overtaken by fear. Women will forget their infants, the pregnant will miscarry and this fear will cause the children to become aged and old.

When it is blown the second time, every living thing will die, except four of the prominent Angels and the bearers of the Throne. Then by the command of Allah, the Angel of Death will also remove their souls. Allah will then ask, "Is there anyone existing from my Creation?"

The Angel of Death will meekly submit, "This weak servant exists."

Allah will say to him, "Did you not hear my statement that 'Every soul shall taste of death?" He will then

come to the area between *Jannat* and *Jahannam* so that his soul can be removed. He will then remove his own soul, but the agony he experiences at that moment will be so intense, causing him to scream loudly, that if the Creation was alive at that moment, they would drop dead just listening to it. At that moment he will say, "If only I knew that the pangs of death are so severe, I would have removed the souls of the Believers gently and with ease." So saying, he too will die. A period of forty years will pass wherein the universe will be annihilated to a state of nothingness.

Then Allah Ta'ala will address the world and say, "O you disgraced Dunya (world)! Where are your kings, where are those who desired you, where are the arrogant tyrants and where are those who consumed sustenance provided by Me, but worshipped others besides Me?"

Allah Ta'ala will then ask, "To whom does Sovereignty belong today?"

No one will reply, and then Allah Ta'ala Himself will reply,

"Today sovereignty belongs only to Allah, The One, the All-overpowering."

Thereafter the process of resurrection will commence and the Creation will be brought back into existence. Allah will release *"Ar Reehul Aqeem"* – a barren wind – the same wind that was released upon the nation of Aad. This wind will emanate from the unseen treasure of Allah to the extent of the eye of a needle and will

totally flatten and level all the mountains and hills, about which He says in the Quraan,

> *"He will leave them as a level, smooth plain, you will see therein nothing crooked or curved." (20:106-107).*

Allah Ta'ala will then send down a torrential rainfall for forty days continuously. The bodies of His Creation will once again begin growing just as grass grows (after a rainfall). In this way the bodies will grow till they are once again fully developed. Allah Ta'ala will once again revive the Bearers of the Throne, and then the four prominent Angels. He will then command Ridwaan, the Keeper of *Jannat*, to bring forth *Buraaq* and the Crown. The Angels will hold these as they station themselves between the Heavens and the Earth. Jibra'eel will then ask, "O Earth, where is the grave of Muhammad?"

The Earth will reply, "By Him who sent you, Allah caused a severe wind to blow over me, causing me to be reduced to fine grains, and therefore I do not know where the grave of Muhammad ﷺ is." Thereafter a Column of Noor will rise from the grave of Nabi ﷺ and move towards the skies as a result of which Jibraeel عليه السلام will recognise the location of the grave of Nabi ﷺ. He will then proceed towards the direction of the grave. A slight movement will take place, causing the grave of Nabi ﷺ to burst open. Nabi ﷺ will then rise, dusting sand off his head, and looking to his right and left, he will see no-one except the four prominent Angels. He will ask, "O Jibraeel, what day is this?"

Jibraeel عليه السلام will say, "This is the day of regret, remorse and the day of Qiyaamah, as well as the day of your Intercession." Rasulullah ﷺ will then ask, "O Jibra'eel, where is my Ummah? Perhaps you have left them at the outskirts of *Jahannam* and you have come to inform me about it." Jibraeel عليه السلام will say, "By Him who sent you as a True Messenger, no other grave has opened." He will then place the crown and (special) garment upon Nabi ﷺ, and seat him on Buraaq.

Nabi ﷺ will ask, "O Jibra'eel, where are my companions?"

(referring to Sayyiduna Abu Bakr, Umar, Uthmaạn, and Ali رضي الله عنهم .

By the Command of Allah, they too will rise and likewise be crowned and attired in garments, after which they will be seated upon Buraaq, and brought before Nabi ﷺ. Then Nabi ﷺ will fall into sajdah, ***crying***, "Ummati, Ummatị!"

Seeing this, Allah Ta'ala will command Israfeel عليه السلام to blow the Trumpet, with the result the rest of man will be resurrected, about which the Quraan says,

> *"Then it will be blown a second time, and they will be standing, looking." (39.68)*

(Durratun Naasiheen)



(43)

THE SADNESS OF NABI ﷺ UPON BEING PERSECUTED BY THE DISBELIEVERS

Sayyiduna Abdullah Ibn Mas'ood رضي الله عنه says that once Nabi ﷺ was performing *Salaah* in the Masjidul Haram. Seated nearby, in the *Hateem*, were Abu Jahal, Utbah and Shaybah, the sons of Rabee'ah, Uqbah ibn Mu'eet, Umayyah bin Khalaf and two other persons. Nabi ﷺ performed extremely lengthy *sajdahs* and on seeing this, the wretched Abu Jahal asked, "Who from you would go to a certain tribe and bring from there the entrails and dung of a camel? When Muhammad goes into prostration, it must be thrown on him."

The wretched Uqbah volunteered and soon brought the entrails and dung of the camel and dumped it on Nabi ﷺ as he was in *sajdah*.

Ibn Mas'ood رضي الله عنه says, "I witnessed what had happened, but could not pluck up the courage to say anything, and I slipped away from there. Faatimah bint Rasool upon hearing about this, raced to her father's side and after removing the filth from him, uttered words of anger at the disbelievers. None of them

replied. Nabi ﷺ meanwhile completed his *salaah* most calmly and then he made the following *dua* thrice: "O Allah, You seize the Quraish, O Allah, seize Uqbah, Utbah, Abu Jahal and Shaybah." Nabi ﷺ then left the Masjid, where he met Abul Bakhtari, who noticed the *sad* look on the noble face of Rasulullah ﷺ. He enquired as to what the matter was but Nabi ﷺ did not initially inform him. It was only upon his persistence that Nabi ﷺ finally informed him about the entrails of the camel. He then said to Nabi ﷺ, "Come with me," and they both returned to the Masjid. As they came upon Abu Jahal and his friends, Abul Bakhtari asked him, "O Abul Hakam! (Abu Jahal's former name). Did you have the entrails of a camel dumped upon Muhammad?" Abu Jahal replied, "Yes."

Abul Bakhtari took up his whip and lashed Abu Jahal over his head, causing a scene of chaos. Abu Jahal shouted at the people, "May you be destroyed! It has been this man's (Rasulullah ﷺ) plan to create a division among us, so that he and his friends, (the Sahabah) can live in peace." *(Hayatus Sahabah)*



(44)

THE SADNESS AND DIFFICULTY OF RASULULLAH UPON THE TAUNTS AND ABUSE OF THE DISBELIEVERS

Sayyiduna Urwa bin Zubair once asked Abdullah bin Amr as to which of the persecutions of the Quraish inflicted upon Rasulullah, in their enmity against him, did he find the most severe?

Abdullah bin Amr replied, "I was once with the Quraish, whose leaders were gathered in the *Hateem*. They were discussing among themselves that, 'We have indeed exercised much patience with this person (Nabi) such patience, which we never exercised before. He has attributed foolishness to our intellect, criticised our ancestors, found fault with our religion, divided our community and he has criticised our deities. We have indeed tolerated him far too much!' They mentioned some other aspects as well and amidst this discussion, they spotted Nabi pass by them."

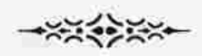
Nabi continued walking pass them till he came to the corner of the Ka'ba (*Ruknul Yamani*). He performed *Tawaaf* and as he passed by them, they

began taunting him about some of the noble teachings he had brought to them. The narrator says, "I noticed signs of ***distress and sadness*** upon the noble face of Rasulullah ﷺ but he nevertheless continued with his *Tawaaf*. When he passed them the second time, they repeated the taunts. On the third round, when they repeated their taunts, he turned to them and said, 'O gathering of Quraish. Listen! By Him in whose hands is the life of Muhammad, I have undoubtedly been sent to annihilate you.' "

This statement and these words, cast such an awe over these people that none of them could say anything, but to sit silently (and motionless, as if a bird had settled on their heads). They were gripped by such awe that the bravest among them rose and began pacifying Nabi ﷺ with smooth and suave words. He said, "O Abul Qaasim, please leave. Go with peace and blessings. By Allah, you have never spoken so harshly before."

Nabi ﷺ left the gathering.

(Ahmed, Baihaqi in Hayatus Sahaba)



(45)

THE TEARS OF NABI ﷺ UPON THE DEMISE OF ABDUL MUTTALIB

After the demise of his mother, Sayyidah Aaminah, Rasulullah's ﷺ, grandfather, Abdul Muttalib took him into his care and kept him close by at all times. At the age of 82, Abdul Muttalib passed away and was buried in Hujoon (an area of Makkah).

When the Janazah carrying Abdul Muttalib was lifted (and began moving towards the graveyard), Nabi ﷺ followed it, and out of ***grief*** and love for his grandfather, ***wept*** silently. Before his death Abdul Muttalib handed Nabi ﷺ over into the care of his son Abu Taalib. Abu Taalib took over this noble duty and executed it most diligently and beautifully as is recorded in the various books of *Seerah*. Umme Ayman رضي الله عنها says, "When the *janazah* of Abdul Muttalib was lifted, I saw Nabi ﷺ following it and he was***crying*** ."

Nabi ﷺ was once asked, "Do you remember the demise of Abdul Muttalib?"

He replied, "I was eight years old at that time."

(Tabaqaat ibn Sa'd, Abu Nuaim)



(46)

THE CRYING OF NABI ﷺ UPON THE DEMISE OF ABU TAALIB

Sayyiduna Ali رضي الله عنه says, "When I informed Nabi ﷺ about the demise of Abu Taalib, he began ***crying*** . He then said, 'Bathe him, shroud him, and bury him. May Allah forgive him and have mercy upon him.' "

Sayyiduna Ali رضي الله عنه says, "I carried out all the tasks assigned to me by Nabi ﷺ and he continued seeking forgiveness for Abu Taalib for many days, until Jibra'eel عليه السلام descended with the revelation,

> *"It is not permissible for the Nabi and for those who have Imaan that they seek forgiveness for the Polytheists, even if they are their close relatives,after it has become clear to them that they are the dwellers of the Fire." (9:113)*

Sayyiduna Umar رضي الله عنه says, "When Abu Taalib passed away, Nabi ﷺ said, 'May Allah forgive you, and have mercy upon you. I shall continue seeking forgiveness for you until such a time that I am not prevented from doing so by Allah.'

As a result of this, all the Muslims began seeking forgiveness for their deceased relatives. Upon this, the above verse was revealed. *(Tabaqaat ibn Sa'd)*



(47)

THE GRIEF OF NABI ﷺ UPON THE TRAGEDY OF BI'R MA'OONA

In the tragedy of *Bi'r Ma'oona*, seventy *Sahabah* were massacred. All of them were *Hafiz* of Qur'aan. Their *Jama'at* (group) was called the Jama'ah of *'Qurra'* and consisted mostly of the Ansaar.

Rasulullah ﷺ loved them very much, for they engaged themselves in *zikr* and the recitation of the Qur'aan during the night, and attended upon the Prophet ﷺ and his family during the day. A person named Aamir bin Maalik and known as 'Abu- Bara', belonging to the Bani Amr clan of Najd, came to Nabi ﷺ and took this Jama'ah with him for the *Tableegh and the Ta'leem* (propagation and education) of his clan. Nabi ﷺ expressed his apprehension saying, "I fear some harm may come to my *Sahabah*."

The person assured him that he was personally responsible for their safety. Nabi ﷺ, after much hesitation, agreed to send the Jama'ah of seventy

Sahabah with him. He also gave them a letter to Aamir bin Tufail (the head of the clan), inviting him to Islam.

These Sahabah camped at *Bi'r Ma'oona*. Umar bin Umayyah and Munzir bin Umar took the camels for grazing and Haraam رضي الله عنه with two companions went to deliver the Prophet's letter to Aamir bin Tufail. On reaching near his place, Haraam رضي الله عنه said to his companions, "You both stay here. I shall go alone to him. If I am safe, you may also come after me, but if I am betrayed you may return from here, as the loss of one is better than that of three."

Aamir bin Tufail was the nephew of Aamir bin Malik, who had brought the Jama'ah. He was a bitter enemy of Islam and hated the Muslims to the core. When Haraam رضي الله عنه delivered the Prophet's letter to him, he did not even care to read it and attacked Haraam رضي الله عنه with his spear, which piercing through his body. Haraam رضي الله عنه uttered, "By the Lord of the Ka'bah, I have triumphed," and thereafter passed away. The heartless person had no consideration for the guarantee given by his uncle, nor for the accepted tradition all over the world, that nobody would kill an envoy. He then assembled the people of his clan and exhorted them to kill all the Sahabah camping at *Bi'r Ma'oona*. The people hesitated, in view of the guarantee given by Aamir bin Malik. He gathered a large number of people from the neighbouring tribes and attacked the Muslims. They massacred each one of them, except Ka'b bin Zaid رضي الله عنه, who had some life left in him and the enemy left him as dead. Munzir and

Umar رضي الله عنه, while grazing the camels, noticed vultures hovering in the air. They exclaimed, "Something foul has

happened!" and returned to the camp. They saw from some distance that their companions were dead and the murderers were standing around their bodies with bloody swords in their hands. They stopped a while to think what they might do. Umar رضي الله عنه said, "Let us go back to Madinah and inform the Prophet ﷺ."

Munzir رضي الله عنه did not agree. He said, "The Prophet ﷺ will get the information sooner or later. I do not like to miss martyrdom and run away from the place where our companions are lying in their peaceful sleep. Let us go forward and meet them."

They both went and jumped into the thick of the battle. Munzir was killed and Umar was captured. As Aamir's mother had to set free a slave in connection with some vow that she had made, Aamir set Umar free and let him go. Aamir bin Fuhairah رضي الله عنه, was also among those who were killed at *Bi'r Ma'oona*. Jabbar bin Salmi, who killed him says, "When I thrust my spear through him, he uttered, 'By Allah, I have triumphed!', and to my amazement I saw his body lifted upwards towards the sky. I made enquiries later on as to what was the triumph that Amir bin Fuhairah رضي الله عنه meant when he uttered, 'By Allah, I have triumphed!' I was told that it was that of entry into Paradise. This was the cause of my embracing Islam." When Nabi ﷺ was informed about this great tragedy, he suffered such ***grief*** that he had never suffered ever before. These are

the illustrious people, of whom Islam is rightly proud. Death had really more attraction for them than wine for their enemies. As they did deeds that were sure to win Allah's pleasure, they felt most triumphant at the time of surrendering their souls.

(Faza'il A'maal and Tabaqaat ibn Sa'd)



(48)

THE CRYING OF NABI ﷺ ON THE OCCASION OF THE BATTLE OF BADR

The Battle of Badr was the first battle of Islam in which Allah elevated and granted victory to the Truth while defeating and destroying Falsehood. The noble Companions numbered three hundred and thirteen in this battle, possessing almost no weapons, while the disbelievers numbered one thousand and were well-equipped. Sayyiduna Ali رضي الله عنه says, "On the day of Badr, none besides Miqdaad رضي الله عنه was mounted on a horse. Each one of us managed to sleep somewhat, except Rasulullah ﷺ. He never slept the entire night because he was engaged in *Salaah* the entire night, ***crying*** to Allah, and he did this till the morning."

(Ibn Khuzaimah as narrated in Targheeb)



(49)

THE CRYING OF NABI ﷺ AS HE DELIVERED THE SERMON

Sayyiduna Abdullah bin Zubair رضي الله عنه says, "Once Nabi ﷺ passed by a group of people who were laughing. He said to them, "You are laughing whereas the mention of Jannah and the Fire is being made before you." Sayyiduna Ibn Zubair says, "I never saw anyone of them ever laugh again for the rest of their lives." Ibn Umar narrates from Nabi ﷺ who says, "Don't forget two important things, *Jannah* and *Jahannam*." He then began ***crying*** so excessively that his beard became wet with his tears. He then said, "By Him who controls my life, if you knew the things I know, (regarding life after death) you would surely flee into the jungles and throw sand over your heads (out of grief). *(Bazzaar, Abu Ya'la)*



(50)

THE CRYING OF NABI ﷺ UPON HEARING ABOUT JAHANNAM

Sayyiduna Umar رضي الله عنه says, "Once Jibra'eel عليه السلام descended upon Nabi ﷺ at an unusual time, a time at

which he normally never came. Nabi ﷺ turned towards him and said, "Why is your colour so changed, O Jibra'eel?"

He replied, "I have just come at a time when Allah issued the order for *Jahannam* to be stoked."

Nabi ﷺ said, "O Jibra'eel, describe *Jahannam* and its fire to us."

Jibra'eel عليه السلام said, "Allah ordered that the fire be ignited and so it burned continuously for one thousand years till it turned white. Then it was lit for another thousand years and it turned red. Then it was lit for another thousand years until it turned black. Now Jahannam is pitch black. By Him who sent you with the Truth, if an opening has to be made in Jahannam to the extent of the eye of a needle, the entire creation in the Heavens and the Earth will be annihilated by its heat. By Him who has sent you with the Truth, if any of the Keepers from the Keepers of *Jahannam* were to be exposed to the (people of the) world, they would die by his ugliness and stench. By Him who has sent you with the Truth, if a single link from the chains of *Jahannam* (about which mention has been made in the Qur'aan) has to be placed upon the mountains of the world, they will be reduced to fine sand, and there would be no place to put that link, and it would continue sinking into the ground." Nabi ﷺ said, "O Jibraeel, stop tearing my heart, lest I be annihilated." When Nabi ﷺ turned towards Jibra'eel عليه السلام he saw him crying. He said, "O Jibraeel, you are crying, whereas you hold such an elevated position by your

Rabb." He replied, "Why should I not cry, because I do not know whether I hold another position as well in the eyes of Allah, that He may test me as He had tested Shaytaan, or as He had tested the Angels Haarut and Maarut." Upon hearing this, Nabi ﷺ too began ***crying*** and Jibraeel عليه السلام also began crying once more, until Allah called out, "O Jibra'eel! O Muhammad! We have protected you and safeguarded you from sin." *(Tabraani as narrated in Targheeb)*

